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Evangelical Training Course

for

Sunday School Workers

Volume II



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Evangelical Training Course
For Sunday School Workers

VOLUME II

The Word

By Rev. Chr. Staebler, D. D.



"The books of this course are based on the standard adopted by the Sunday School Council of Evangelical Denominations and approved by the International Sunday School Association."

PUBLISHING HOUSE OF THE EVANGELICAL ASSOCIATION
CLEVELAND, OHIO

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INTRODUCTION.

The Sunday-school Council of Evangelical Denominations, in harmony with the International Sunday-school Association, has projected a course of preparation for Sunday-school workers containing one hundred and twenty hours of work, and covering a period of three years. The denominations are urged to include the following subjects in fair educational proportion in their Course of Study, namely:

(a) A survey of Bible material, and a study of the teaching value of the Bible as meeting the needs of the pupil in the successive periods of his development.

(b) A study of the pupil in the varied stages of his growing life.

(c) The work and methods of the teacher.

(d) The Sunday-school and its organization and management.

The Sunday-school Board of our own denomination has ordered the publication of a course covering the above mentioned subjects, adapted to our own denominational needs. The course is named "Evangelical Training Course for Sunday-school Workers." The first volume of this course appeared last year and is called "Introduction to the Word and the Work." This book has been extensively used and has met with favor wherever it has been introduced.

The present book is the second volume of the course and is entitled "The Work." It deals with the following subjects:

Five Lessons on Bible Geography.

Fifteen Lessons on Bible History.

Ten Lessons on the Teaching Value of the Bible.

Ten Lessons on the Message of the Christian Religion.

In addition to the teaching material each chapter contains "A Blackboard Outline," "Hints to Teachers" and "Review Questions." These features are useful in the class room and aid the pupil in grasping and retaining the points that should be remembered.

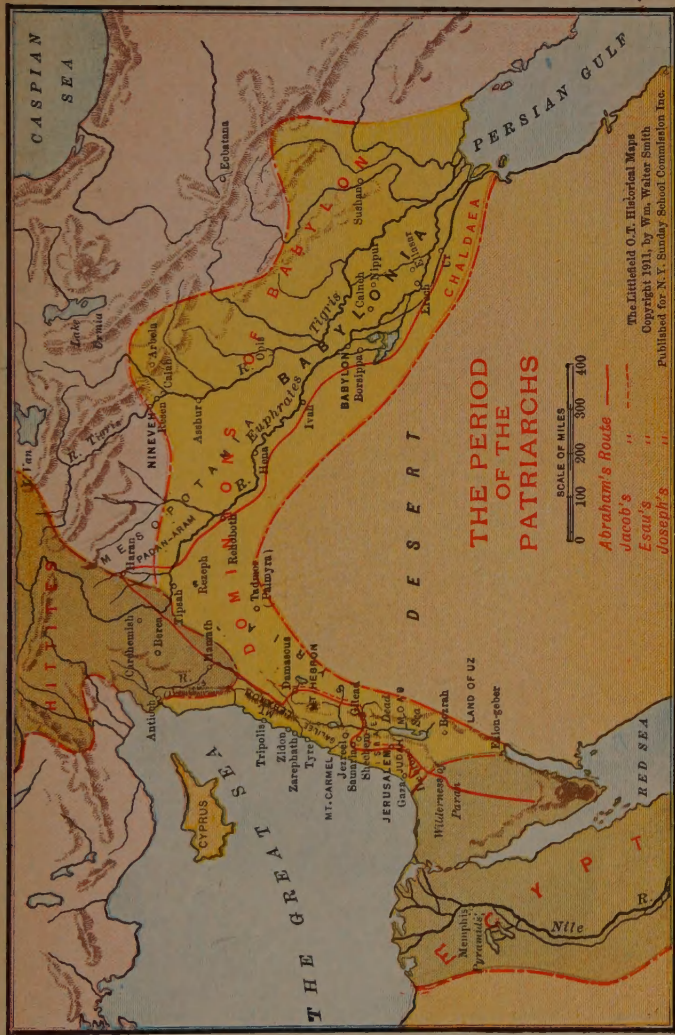
The book has been prepared by Rev. Chr. Staebler, D. D. The author is the president of our Board of Sunday-schools and the editor of our German Sunday-school literature. He has had wide experience in practical Sunday-school work, and has an extensive knowledge of the latest developments in the field of religious education.

We believe that the second volume of "The Evangelical Training Course for Sunday-school Workers" will meet the needs of our church. It should be taken up by all who have already studied the "Introduction to the Word and the Work."

The third year's course will present work of specialization in the various departments of the Sunday-school, and the book containing that course will be known under the title of "The Work."

H. A. KRAMER.

Cleveland, Ohio, August, 1917.



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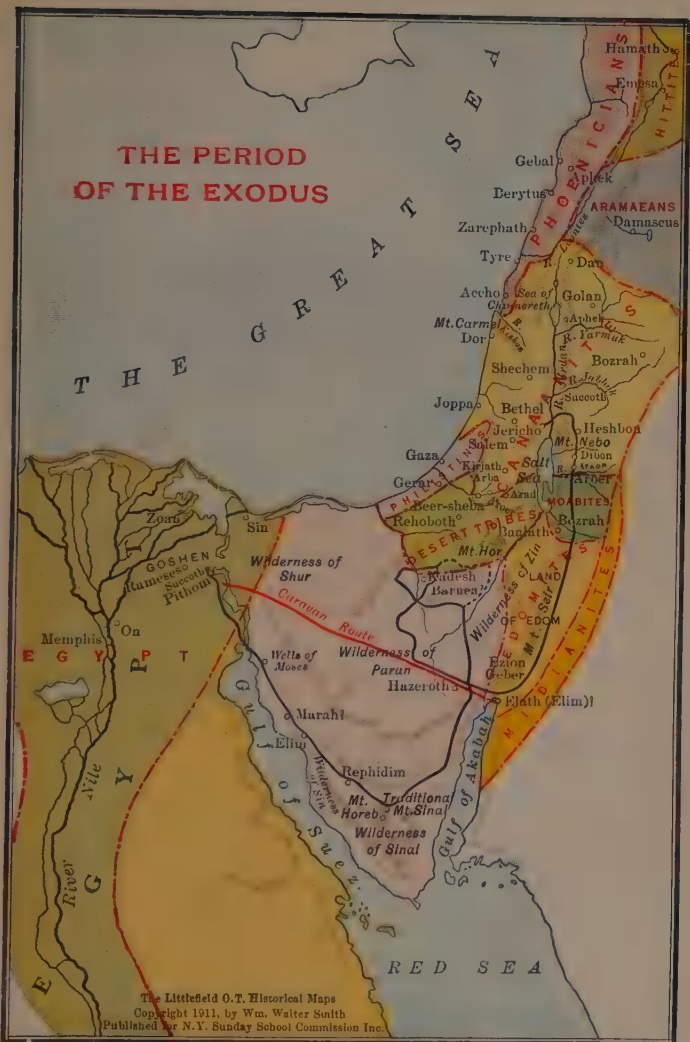
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The Bible World.

**"A Knowledge of the nature of the Bible World
interprets the literature of the Hebrews and the liter-
ature interprets our Knowledge of nature and life."**

THE PERIOD OF THE EXODUS



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THE BIBLE WORLD.

CHAPTER I.

THE OLD TESTAMENT WORLD.

Why Study Geography? Events must be studied in the light of the countries and places in which they occurred in order to get a right conception of them. The history of a country cannot be understood without a knowledge of its geography. We cannot well understand Bible events, declarations and predictions without a knowledge of Bible geography. If we expect to know the Old Testament we must first learn to know the Old Testament world.

1. Location and extent. The Old Testament world is located on two great continents, namely, Asia and Africa, especially those parts of the continents around the eastern end of the Mediterranean sea. This great sea, and especially two great rivers with their fertile valleys, formed "the important centers of early human civilization." Here the requisite favorable conditions were found for a strong primitive civilization, and hence they became the stages of "the world's earliest culture and history." The Old Testament world is not half so large as the United States of America. It is only about 1,400 miles long and 900 miles wide, containing an area of 1,110,000 square miles.

2. Countries. On the western slope we have Egypt, The Wilderness, Palestine, Phœnicia, Syria; in the central plain Arabia, Mesopotamia, Assyria, Chaldea and Elam. In the eastern slope Armenia, Media and Persia.

3. Places. Eden, the cradle of the human race (Gen. 2: 8); Memphis, the capital of Egypt (Hos. 9: 6); Jerusalem, the capital of Palestine (Judg. 1: 8); Tyre, the capital of Phœnicia (Ezek. 27: 3); Damascus, the capital of Syria (Gen. 15: 2); Haran, the home of Abraham in Mesopotamia (Gen. 11: 31); Babylon, the capital of Babylonia (Gen. 10: 10); Nineveh, the capital of Assyria (Gen. 10: 11); Susa, the capital of Persia (Esth. 1: 2).

4. Mountains. The chief mountain ranges mentioned in the Bible in the domain of the Old Testament world are: (1) The Ararat (Gen. 8: 4), from which three great rivers rise, and (2) The Lebanon, which extends south-westerly from Ararat toward the Red sea. All the mountains of Palestine and the desert south of Palestine belong to this range (Deut. 3: 25; Josh. 13: 5; I Kings 5: 6).

5. Rivers. The rivers of the Old Testament world are: (1) The Euphrates, the great river, which rises at Mount Ararat and flows south-eastwardly into the Tigris (Gen. 2: 14; 15: 18; Josh. 24: 2). (2) The Tigris, called Hiddekel in the Bible, flows from Mount Ararat into the Persian gulf (Gen. 2: 14; Dan. 10: 4). The great valley lying between the Euphrates and the Tigris rivers with its adjoining territory is one of the most remarkable sections of land on this globe. This valley is supposed to have been the cradle of the human race. Its excellent climate and the fertility of its soil caused the development of great civilizations here very early in the history of humanity. Long before the days of Abraham a wonderful civilization flourished here, as the monuments plainly show. Here kingdoms rose and fell, and the ruins of their great cities today resemble hills standing out conspicuously on the great plain. Temples, palaces and libraries are found in these ruins, which verify Bible history. (3) The Nile, which originates in the great Nyanza lakes in Africa and flows northward into the Mediterranean sea (Gen. 41: 1; Exod. 2: 2). The Nile valley is one of the most wonderful and most fertile valleys in the world. It is a long and narrow strip of land extending along the borders of the river southward for nearly a distance of a thousand miles. It has been said to "be a long green snake crawling over the sand, the large delta of the river forming the head of the snake." It is a long oasis extending between two deserts. It varies from ten to thirty miles in width. "The cultivable area thus found between the cataract and the sea is less than 10,000 square miles in extent, being roughly equal to the area of Maryland." Egypt's climate is unsurpassed on the globe. Its productivity, due to the annual deposits of the overflowing Nile, is



without a parallel. This wonderful country was hemmed in at the north by its harborless delta, on the east and west by the desert, and on the south by the cataract. Millions of people found a comfortable livelihood here for centuries. Long before the days of Abraham and Moses a marvelous civilization was developed here. Egypt is known as "the mother of the mechanical arts." Its pyramids still speak of its ancient religion and of its wonderful undertakings. Many great cities flourished here. The spade of the archæologist is uncovering the marvels of this ancient civilization and is verifying Bible history. (4) The Jordan, which rises at Mount Hermon and flows into the Dead sea (Gen. 13: 10; Judges 8: 4).

6. Highways. "Next to the land itself the highways of the ancient world have exerted the most powerful influence upon the Biblical history, literature and religion." (1) The highway from Egypt to the Tigris-Euphrates valley. The usual route from one to the other of these great civilizations, was through Palestine. (2) From Egypt to Asia Minor. This road led up through Palestine close to the sea through Phœnicia. (3) The road along the Jordan. This road led from Jerusalem to Jericho and then up the Jordan valley to the Sea of Galilee and joined roads there leading to Syria and Damascus.

BLACKBOARD OUTLINE.

1. **Loc. and Ext.**—Two Cont., As., Af. East end of Med. 1,400—900—1,110,000 sq. m.
2. **Countries.**—Egypt, Pal., Ar., Syr., As. Min., Mesop., Arm., Babyl., Assy., El., Med., Per.
3. **Places.**—Ed., Memph., Bab., Nin., Sus., Har., Dam., Tyre, Jer.
4. **Mount. Rang.**—Arar., Leb.
5. **Rivers.**—Euph., Tig., Nile, Jor.
6. **Highways.**—Egypt to Euph. Egypt to A. M. Jord. Rd.

HINTS TO TEACHERS.

1. Draw the map of the Old Testament on a blackboard and locate countries, places, etc., as you go along from one point to the other.
2. Get your pupils to draw the map of the O. T. world. By

blocking off the map space in squares as indicated on page 13 maps can easily be drawn.

3. Use a good map of the O. T. world and drill the class thoroughly with the map as to location of countries, places, etc.
4. Read up the Bible references and let the class find others.
5. Use the blackboard or some sheet paper as an imaginary map and test the memory of the class in that way.

REVIEW QUESTIONS.

On which two continents is the Old Testament world located? Which two great rivers furnished the conditions for the development of these earliest centers of culture and history? What is the size of the Old Testament world? How does it compare in size with the United States? Name and locate the countries on the western slope of the Old Testament world. Name those of the central plain and locate them. Name those of the eastern slope and state their location. Name and locate the chief places of the Old Testament world and tell for what each place is specially noted. Name the chief mountain ranges and give their location. Name its principal rivers and state their source, the course in which they flow and where they terminate. How did the highways of the Old Testament world help to shape its history? Name its principal highways and describe their course.

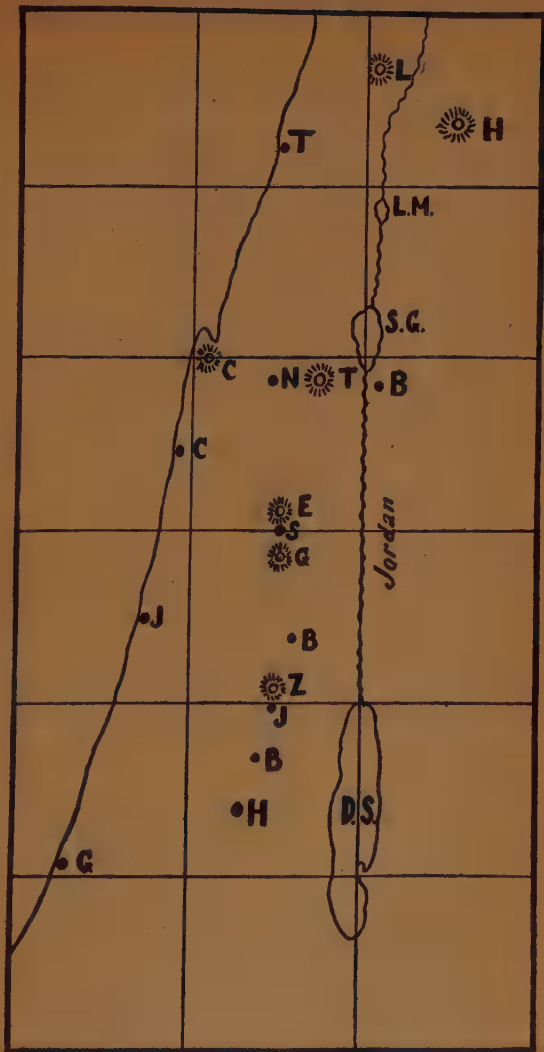
CHAPTER II.

THE GEOGRAPHY OF EARLY PALESTINE.

In order to understand the Book of books it is necessary to know the land of all lands, the land where the Bible originated, the land of Palestine, the so-called Holy Land, which has also been called "The Fifth Gospel." It is one of the smallest countries of the world, and yet the most significant, because it was the land of God's people and the country in which our Saviour was born, lived, labored, died, rose again and ascended to heaven and established his church, the spiritual Israel, which is commissioned to evangelize the world. In this marvelous little country the greatest movement of all ages originated, the movement of the kingdom of God among the children of men through which all the kingdoms of this earth shall become kingdoms of our God and of his Christ. In the study of the early Geography of Palestine let us notice:

1. **Its Names.** The earliest name of this country was Canaan, which means "lowland." The early inhabitants, known as the Canaanites, were "lowlanders," living on the lowland plain along the Mediterranean sea and in the Jordan valley (Gen. 12: 5). After the conquest by Joshua it was named Israel after the people to whom God gave possession of this land of promise. After the division of the kingdom this name was limited to the northern kingdom of the Ten Tribes; the southern kingdom was called Judah after the most important province of that kingdom (Judges 18: 1; 1 Kings 12: 20). Its modern name is Palestine, a variant of Philistia, the home of the Philistines, the ancient enemies of Israel.

2. **Its size.** It is justly called a "little land" as far as its dimensions are concerned. Canaan, or western Palestine, has an area of about 6,600 square miles, a little less than Massachusetts. Palestine proper, the dominion of the twelve tribes, covered an area of 12,000 square miles. "The land of Promise in its largest meaning extended from the 'Entrance



of Hamath' on the north to Mount Hor, Kadesh-Barnea, and the river of Egypt; and from the Euphrates to the Mediterranean; including an area of 60,000 square miles, a little less than that of the five New England States.'" These promised limits of the country were never really occupied by the children of Israel, not even during the time of the greatest expansion of the kingdom under the reigns of David and Solomon. The coast line from Gaza to Tyre is about 140 miles in length. The distance from Tyre to the Jordan is about 25 miles, and from Gaza to the Dead sea about 60 miles. The Jordan line from Dan, one of its sources, to the Dead sea, is 155 miles.

3. **Its position.** The Promised Land occupied a central position between the great civilizations of the world during the period of the development of its most important history. It has been called "The Bridge uniting Asia and Africa," and "The Highway of the Nations." Though situated in a central position between the great world empires it was protected most wonderfully by great natural barriers against the encroachments of adjoining enemies. On the north it was shielded by the Lebanon mountains; on the east by the great Arabian desert; on the south by another desert; and on the west by the Great sea with its rocky coasts, that made it impossible to secure safe harbors. Here they were on the one hand isolated from the great world empires and still were brought into contact with them on the other hand, because these empires used this country as a highway for mutual trade.

4. **Physical divisions.** Palestine is divided into five strips running north and south, namely, the Maritime Plain, the Shephelah, or the foothills, the Central range, the Jordan valley, and the Eastern Plateau. The Maritime Plain extends along the Mediterranean sea and is from 5 to 25 miles wide. The Shephelah, or foothills, extend between the Maritime Plain and the Central Range and are about 300 to 500 feet high and very fertile. The Central Range is really the "backbone of the country." It is an almost continuous range of hills and mountains, broken here and there by cross valleys. The Israelites dwelt chiefly in the hill country, the place

where they could most easily fortify themselves against their enemies. The Jordan Valley is the deepest gorge in the world. The Jordan runs 250 miles in order to cover a direct distance of 135 miles. Its source is 1,700 feet above the sea level, and its termination in the Dead sea is 1,300 feet below the sea level. It descends in its course about 3,000 feet. The word Jordan means "the Descender." It may justly be called that on account of its rapid and deep descent. The Jordan valley is from 5 to 15 miles wide and varies greatly as to fertility and temperature. In the region of the Dead sea the heat is tropical. The Eastern Plateau is from 30 to 80 miles wide, has a temperate climate and is a fine grazing country. It includes the countries of Bashan, Gilead, Moab and Edom.

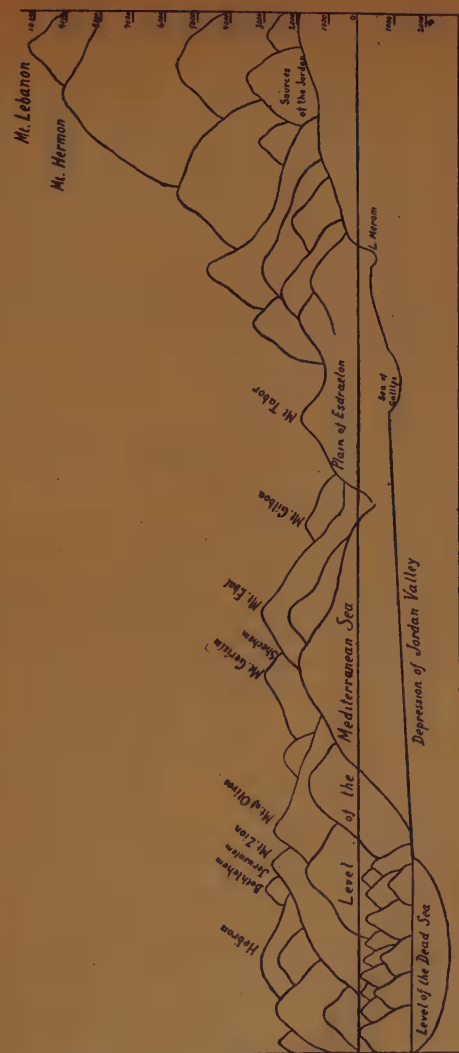
5. Its Mountains. The principal mountain peaks of Palestine are Hermon, Lebanon, Tabor, Gilboa, Carmel, Ebal, Gerizim, Olivet and Nebo, ranging all the way from 2,500 feet to 10,000 feet above the sea level. Mount Hermon is near the sources of the Jordan. Mount Lebanon lies west of Hermon and was noted for its cedars (1 Kings 5: 6; Psa. 29: 5), and for its beauty (Isa. 35: 2; 60: 13). Mount Tabor, the place of Deborah's victory, is located south-west of the sea of Galilee (Judg. 4: 9). Mount Carmel, the place of Elijah's sacrifice, is due west of the sea of Galilee and extends over to the Mediterranean sea. (1 Kings 18: 20, 42; Isa. 35: 2.) Mount Ebal, the mount "of cursing," occupies a central position in the land (Deut. 11: 26). Mount Gerizim, "the mount of blessing," is south of Ebal (Josh. 8: 33; John 4: 20). Mount Olivet is east of the city of Jerusalem and is noted as the place where Christ ascended into heaven. (Acts 1: 12.) Mount Nebo, the place where Moses departed out of this life, is located on the east side of the Dead sea. (Deut. 34: 1.)

6. Its Plains. Palestine is noted for some choice and fertile plains. Along the sea coast the Plain of Phœnicia lies north of Mount Carmel; the Plain of Sharon lies south of Mount Carmel, and the Plain of Philistia south of the Plain of Sharon. In the mountain region there is the Y-shaped Plain

of Esdraelon, triangular in form, 250 feet above the sea level, situated between Mounts Carmel, Tabor and Gilboa. In this plain some of the world's decisive battles have been fought. Here the great Oriental world powers and some of the Occidental world powers have fought for world supremacy. From a hilltop back of Nazareth, it is said, about fifty battlefields can be seen. In the Jordan valley there is a place called "the Plain of Jericho" or "The Plain of Jordan," the site of the destroyed cities of the Plain. In the northern part of the Eastern Tableland there is on the high plateau a plain known as the "district of Hauran," anciently known as the land of Bashan, a fine tableland watered by the fountains which form the Hieromax river.

7. **Its Waters.** These are the Mediterranean sea, which bounds the land in the west (Josh. 1: 4; Ex. 23: 31), Lake Merom, a triangular body of water about three miles across in a swamp in northern Galilee (Josh. 11: 5); the pear-shaped sea of Galilee, 14 miles long and 9 miles wide, about 700 feet below the sea level (Josh. 13: 27; Luke 5: 1; John 6: 9), and the Dead sea, 47 miles long and 10 miles wide and 1,300 feet below the sea level (Gen. 14: 3; Deut. 4: 49; Joel 2: 20).

8. **Its Cities.** On the Maritime Plain the cities of Gaza, Joppa and Tyre are located. In the Mountain region Beersheba, Hebron, Bethlehem, Jerusalem, Bethel, Schechem and Samaria are located; in the Jordan valley, Jericho and Dan. Gaza was an ancient Philistine city noted for the exploits of Samson (Judges 16: 21). Joppa was the principal sea-port of Palestine (2 Chron. 2: 16; Jonah 1: 3). Tyre was the capital of Phœnicia and was a great commercial city. (Josh. 19: 29; Isaiah 23: 1.) Beersheba was the southern limit of Palestine (Gen. 21: 31, 33; 1 Sam. 3: 20). Hebron was the home and the burial place of the Patriarchs (Gen. 23: 19; 49: 29-31). Bethlehem was the birthplace of David and of the Son of David (1 Sam. 17: 12; Matt. 2: 6). Jerusalem was the capital of Palestine (2 Sam. 5: 6-9). Bethel was the place of Jacob's vision, six miles north of Jerusalem (Gen. 28: 19). Shechem is located in the center of the land between the twin mountains



Ebal and Gerizim, and was for a time the capital of the Kingdom of the Ten Tribes (1 Kings 12: 1). Samaria was the later capital of the Ten Tribes (1 Kings 16: 24). Jericho was the Palm city in the Jordan valley north of the Dead sea (1 Kings 16: 34), and Dan was the northernmost place in the land near one of the sources of the Jordan (Judg. 18: 29; 20: 21).

9. Its Climate and Fertility. Palestine may justly be called "an epitome of the world." It is a land of eternal snow and of tropical warmth, a land of fine hills and fertile plains and of arid deserts. The greatest variety of landscape and climate is packed together into this singular country. The rocks of the hill country of Judea are composed of a substance that produces the best fertilizer obtainable. Under a state of high cultivation it was indeed a land where milk and honey flowed. A great diversity of plant and animal life is found there. Where the land is properly cultivated today it yields a rich increase. Some day under a good government this land will become one of the most delightful countries on the face of the earth to live in.

10. Its Pre-Israelitish Inhabitants. Quite a large number of nationalities occupied the country before it came into the possession of the Israelites. Among these we find the following mentioned: The Rephidim, the Zusim or Zamzusim, the Emim, the Horim, the Avim, the Anakim. The Rephidim are the "lofty men," the giants (2 Sam. 5: 18). The Zusim or the Zamzusim, are the "tall ones" mentioned in Deut. 2: 20. The Emim are "the terrible ones." The Horim were the "cave-dwellers" south of the Dead sea (Gen. 36: 20-30). The Avim are "the dwellers in ruins" who lived on the foothills of the country (Deut. 2: 23), and the Anakim, "the long-necked ones," had their chief home at Hebron (Josh. 14: 15; 15: 14). In the Patriarchal era the Zidonians, the Canaanites, the Philistines, the Hittites, the Girgashites, the Hivites, the Perizzites, the Jebusites and the Amorites occupied the country. The Zidonians occupied the Plain of Phœnicia; the Canaanites, the Plain of Esdraelon, the Plain of Sharon and the Jordan valley; the Philistines, "the emigrants," the Philistine

Plain; the Hittites, the mountain region; the Gergashites, a place west of the sea of Galilee; the Hivites, a place south of Mount Carmel; the Perizzites, "the villagers," lived with the Canaanites; the Jebusites, around the city Jebus, afterward Jerusalem, and the Amorites. "the mountaineers," occupied the wilderness between Hebron and the Dead sea and the Eastern tableland north of the Jabbok river. The Moabites and Ammonites were descendants of Lot, and occupied the Eastern tableland south of the Brook Jabbok and of the Arnon river. In the West the Amalekites dwelt south of the Philistines. The Kenites dwelt south of Judah and the Edomites east and south of the Dead sea. They were descendants of Esau.

BLACKBOARD OUTLINE.

1. **Names.**—Can., Isr., Pal.
2. **Size.**—Can. pr., 6,600 sq. m. Pal., 12,000 sq. m. Land of Prom., 60,000 sq. m. C. L., 140. To Jor., 25. To D. S., 60. Jord. L., 155.
3. **Position.**—Cent., Bridg. o. Nat. Isolat. Contact.
4. **Phy. Div.**—Mar. Pl., Sheph., Cent. R., Jord. Val., East T. L.
5. **Mount.**—Her., Leb., Tab., Gilb., Eb., Ger., Ol., Neb.
6. **Plains.**—Phœn., Shar., Phil., Esd., Pl. Jer., Dist. Hau.
7. **Waters.**—Med., Mer., S. Gal., D. Sea.
8. **Cit.**—Gaz., Jop., Ty., Beersh., Heb., Beth., Jer., Beth., Sche., Sam., Naz., Jer., Dan.
9. **Clim., Fert.**—Epit. of W., Var. of Clim., Lands, Div. pl., an.
10. **Pre-Is. Inh.**—Reph., Zus., Em., Hor., Av., Anak., Zid., Can., Phil., Hitt., Gerga., Hiv., Periz., Jebus., Am., Amor., Moab., Ammon., Ken., Edom.

REVIEW QUESTIONS.

Why should we possess a knowledge of Palestine? What gives such marvelous significance to this country? What great movement originated there? Give the names of the country and their significance. Give the dimensions of the country. Give the distance of the coast line, to the Jordan and to the Dead Sea. How much larger was the promised land than the possessed land? Describe the position of the land between the world empires. How was the country protected by natural barriers? Name and describe the five natural divisions of the land. Why was the Jordan called the Descender? Name and locate the mountains of Palestine and state for what each one

of them is noted? Name, locate and describe the Plains of Palestine. Name, locate and describe the waters of Palestine. Name the cities of the Maritime Plain and locate them. Name the cities of the Central Region and locate them. Name the cities of the Jordan valley and locate them. Why may Palestine justly be called an epitome of the world? Of what nature is its climate? Name and define the Pre-Israelitish inhabitants of Palestine. Name the tribes that occupied the country during the Patriarchal era and locate them.

HINTS TO TEACHERS.

1. Demonstrate to the class how easily the main outlines of Palestine can be drawn.
2. Use chalk of different colors to represent the various natural divisions of the country.
3. Draw a cross-section map to give the pupils a clear idea of the wonderful topography of the land. Get the pupils to draw maps of the land.
4. Drill the pupils frequently with the aid of some good map and then without any map.
5. Make imaginary journeys through the country, following the Patriarchs and the Lord in his Journeys until the pupils become thoroughly familiar with the country and with the location of all its important places.

CHAPTER III.

PALESTINE UNDER THE PEOPLE OF ISRAEL.

By conquest the children of Israel took possession of the Promised land. The conquest of Eastern Palestine was made by them before they crossed over the Jordan, and that of Western Palestine after they had crossed the Jordan through the miraculous aid of Jehovah. (Josh. 3: 14-17.) A few supplementary conquests followed these in later years (Judges 1: 1-8; Josh. 14: 1-15; Judges 18).

1. **The Division of the Land** among the Twelve Tribes took place at three different times: 1) Eastern Palestine was given to Reuben, Gad and the half Tribe of Manasseh, East, previous to the entrance into Western Palestine on condition that they would aid their kinsman in the conquest of the rest of the land. (Numb. 18.) 2) After the Western conquest Judah, Ephraim and the half Tribe of Manasseh, West, received their inheritance and occupied it as far as it was subdued. 3) The remaining seven Tribes, after a long delay and a rebuke by the aged leader Joshua for their tardiness, cast lots and took possession of their respective inheritances (Josh. 18: 19).

2. **The Inheritance of the Twelve Tribes.** They can for the sake of convenience and for the sake of aiding the memory be classified under four groups, namely, the Eastern, the Southern, the Central and the Northern Group.

a) The Eastern Group comprises Reuben, Gad and the half Tribe of Manasseh, East. This group occupied the Eastern Tableland. The Tribe of Reuben occupied the southern portion of this territory with the river Arnon for its southern border. Mount Nebo was within its domain and the city of Heshbon, the capital of the Amorite king Sihon. The Tribe of Gad (Numb. 32: 34-36; Josh. 13: 24-28) was located north of the Tribe of Reuben. Its territory embraced portions of the Jordan valley. Penuel, Jacob's wrestling-place (Gen. 32: 24-32), and Mahanaim, David's place of refuge (2

Sam. 2: 8) and Jabesh-Gilead (1 Sam. 31: 11-13) are within its boundaries. The half Tribe of Manasseh was located in the northern portion of Eastern Palestine, known as the country of Bashan, the most of which is very fertile.

b) The Southern Group consists of Simeon, Judah, Benjamin and Dan. The Tribe of **Simeon** received a portion of land primarily given to Judah (Josh. 19: 1-9). It is located on the extreme south, and is a strip of grazing land between the mountains and the desert, where Abraham and Isaac spent most of their lives. Beersheba is one of the noted places in this domain. The Tribe of **Judah** occupied the most valuable portion of the land and was for several centuries the rival of Ephraim in the leadership of the nation (Josh. 15: 1-68). Hebron and Bethlehem are the cities of special note in this realm. The Tribe of **Benjamin** was located between Judah and Ephraim with the Jordan as a boundary in the East and Dan in the West. It included 26 cities, the most important of which are Gilgal, Jericho and Jerusalem. The Tribe of **Dan** (Josh. 19: 40-48) was located between Benjamin and the sea. A part of the Tribe migrated to the North and conquered and occupied the Phœnician village by the name of Laish and changed its name to Dan, which became the northernmost place in Palestine as Beersheba was the southernmost. (Judges 17: 18.)

c) **The Central Group.** This group consisted of the Tribe of Ephraim and the half Tribe of Manasseh, West. The Tribe of Ephraim was located on the north of Benjamin and Dan and extended from the Jordan to the Mediterranean sea. (Josh. 16.) Shechem and Shiloh were the principal places in the realm of this large and dominating tribe. The half Tribe of Manasseh, West (Josh. 17), was located north of Ephraim and also extended from the Jordan to the sea. Part of Mount Carmel was included in this domain. Dothan and Geba were its principal places of note.

d) **The Northern Group.** This group consisted of the Tribes of Issachar, Asher, Zebulun, and Naphtali. Issachar (Josh. 19: 17-23) occupied the Plain of Esdraelon and the Mountains of Tabor and Little Hermon and the

towns of Nain, Cana and Nazareth are located within its boundaries. **Asher** (Josh. 19: 24-31) lay along the sea-coast and extended from Mount Carmel to Zidon. The Tribe of **Zebulun** (Josh. 19: 10-16) occupied the triangle between Mount Carmel, the Sea of Galilee and the village of Ajalon. Most of the Galilean cities visited by our Lord were found in the realm of this tribe. **The Tribe of Naphtali** (Josh. 19: 32-39) was located farthest north of all the tribes of Israel. It was located between the Sea of Galilee and Phœnicia. Kedesh, a city of refuge, was one of its noted places.

3. The Portion of the Tribe of Levi. The Tribe of Levi was a priestly caste and received no separate province in the land, but was allotted certain cities in various parts of the country. There were in all 48 Levitical cities in the land. Six of these were assigned as cities of refuge for the innocent man-slayer (Josh. 20). Three of these were located on each side of the Jordan, in the south, the center, and the north. The Eastern cities were Bezer in the Tribe of Reuben, Ramoth-Gilead in the Tribe of Gad, and Golan in the half Tribe of Manasseh, East. The western cities were Hebron in the Tribe of Judah, Shechem in the Tribe of Ephraim, and Kedesh in the Tribe of Naphtali.

4. The rent Kingdom. Under the unwise policy of Rehoboam the son of Solomon, Solomon's great empire was rent in twain, namely into the kingdom of Judah and the kingdom of Israel.

a) The kingdom of Judah consisted of the tribe of Judah, a portion of the tribe of Benjamin and possibly that of Simeon, though there is a good deal of uncertainty about the southern boundary of this kingdom. It covered a territory of about 3,400 square miles.

b) The kingdom of Israel, or that of the Ten Tribes, founded by Jeroboam in 975 B. C., included by far the largest portion of Palestine proper. It covered an area of about 9,400 square miles. It was nearly three times the size of its rival kingdom Judah. The boundary line between these

kingdoms, which was variable, ran south of Jericho, Bethel and Joppa.

5. **The Capital Cities and Sanctuaries.** Jerusalem was both the capital city and the sanctuary of the kingdom of Judah. Shechem was at first the capital city of the kingdom of the Ten Tribes, and later Samaria became its capital. Its sanctuaries were Bethel in the south about six miles north of Jerusalem and Dan in the northern extreme of the country.

BLACKBOARD OUTLINE.

1. **Div. of L.**—East P. Jud., Eph., $\frac{1}{2}$ T. Man. Sev. T.
2. **Inh. of Tr.**—1) East. Gr., $\frac{1}{2}$ T. Man. 2) South. Gr., Sim., Jud., Benj. 3) Cent. Gr., Eph., $\frac{1}{2}$ T. Man. W. 4) North. Gr., Is., Zeb., Ash., Naph., Reub., Mt. Neb., Heshb., Gad, Pen., Mah., Jab-Gil., $\frac{1}{2}$ T. Man., Bash. Sim.: Beersch. Jud.: Heb., Beth. Benj.: Jer., Jericho, Gilg. Eph.: Shech., Shil., $\frac{1}{2}$ Tr., M. W. Doth., Geba., Issa.: Mr. Tab., Lit. Her. Ash.: S. Coast. Zeb.: Gal., Cit. Naph.: Kadesh.
3. **Inh. of Levi.**—48 Cit. 6 Cit. of Ref. East S., Bez., Ram-Gil., Gol. West S., Heb., Sh., Ked.
4. **Div. into Kngdms.**—Jud., 3,400 sq. m. Isr., 9,400 sq. m. Bound., s. o. Jer., Beth., Jop.
5. **Cap. Cit. and Sanct.**—Jer., Cap. and Sanct. of Jud. Isr.: Shech., Sam. Sanct., Beth., Dan.

REVIEW QUESTIONS.

How did the children of Israel obtain possession of the promised land? When did they conquer eastern Palestine and when western Palestine? Name a few supplementary conquests. At how many different times were divisions of the land made among the twelve tribes? Name the four groups of tribes as they are classified in our lesson. Name the tribes in each group and locate them. Name the places of note in the eastern group of tribes. Name the places of note in the southern group of tribes. Which of the tribes had the largest number and the most important cities in its boundaries? Name the places of note in the central group and locate them. Name one place of note in the northern group. Why did the Tribe of Levi not receive a special province? How many cities were allotted to them? How many of these were cities of refuge? Name and locate the three cities of refuge on the east side of the Jordan. Name and locate the three on the

west side of the Jordan. Under whose policy was Solomon's great empire rent in twain? Name the two kingdoms into which it was divided, and state the size of each. Where did the boundary run between these two kingdoms? What city served as the capital and the sanctuary for the Kingdom of Judah? Name the capitals and the sanctuaries of the Kingdom of the Ten Tribes.

HINTS TO TEACHERS.

1. Draw a tribal map without having the lines fully exact and locate each tribe in its special place.
2. Then go from tribe to tribe and locate the special places of note in each tribe.
3. Get your pupils to draw a tribal map and to locate each tribe in its inheritance as well as every place of note in each tribe.
4. Draw a map showing the location of the cities of refuge. Mark these with red chalk and explain how wisely they were located to give every unfortunate innocent slayer of a man a chance to get into a place of safety.
5. Draw a map showing the boundary line between the two kingdoms. Use blue chalk for the lines of the southern kingdom and red for the northern kingdom and show the location of the capitals and the sanctuaries of these kingdoms.
6. Get your pupils to draw this map and submit it to you for inspection.
7. Drill your class from some map until they have fully fixed in their minds the exact location of each of the twelve tribes as well as the places of note in each tribe.

CHAPTER IV.

PALESTINE IN THE TIME OF CHRIST.

Palestine was the homeland of Jesus Christ. Only once when he was a child was he outside the boundaries of this country, and possibly another time when he came to the relief of the Syro-Phœnician woman. Palestine was not divided politically as it was under the regime of the people of Israel. Great political changes had taken place. Judea had become a province and was at that time under Roman supremacy. This province was again subdivided into smaller provinces which we find located on both sides of the Jordan. Let us note:

1. **The Provinces of Palestine.** In the time of Christ the Holy Land was subdivided into five provinces, three on the west side of the Jordan and two on the east side. Judea, Samaria, and Galilee were located on the west side and Perea and Bashan on the east side.

1) The Province of Galilee was situated between the Sea of Galilee, the river Jordan, the land of Phœnicia and Mount Carmel. The name signifies the "ring." "It was very irregular in contour, partly plain and partly mountainous, the most picturesque and the most fertile of the regions in Palestine." It was densely populated with brave Jews and an admixture of Gentiles. These Jews were intensely attached to the law, but were free from superstition. They were more susceptible to the truth than the Pharisaic Jews of Judea. In this province Jesus spent the greater part of his life upon earth. In its populous cities around the sea of Galilee and elsewhere he proclaimed his wonderful words and performed his wonderful works.

2) The Province of Samaria was the central region of the Holy Land at that time. It extended from the mountain passes of Judah to the Plain of Esdraelon. It was strictly speaking not a province, but rather a district around the cities of Samaria and Shechem, which did not extend either

to the Mediterranean sea nor to the river Jordan. It was of uncertain limits and was inhabited by a composite people who had mixed blood pulsating in their veins and who adhered to a mongrel religion. The central part of this territory was occupied by the Samaritans, who were descendants of the Ten Tribes and of heathen people whom the Assyrian kings had deported to this region. (2 Kings 17.) They built a temple on Mount Gerizim B. C. 400. A small remnant of these people still remain at Shechem and worship on Mount Gerizim. No fellowship existed between Samaritans and Jews. (John 4: 9; 8: 48.) Christ did not harbor this national prejudice. (John 4: 10.)

3) Judea was the southernmost province of Palestine. It includes "roughly speaking, the land between the 32nd parallel of latitude on the North and the southern desert. It embraced the territory mainly belonging to the southern group of tribes, namely Simeon, Judah, Benjamin and Dan. On the east it was bounded by the Dead sea, on the south by the desert, on the west by the Mediterranean sea. Its northern line cannot be very distinctly defined." It was the largest province and the special home of the Jewish people, and hence it often gave its name to the whole land. (Mark 1: 5; Luke 7: 17; Acts 10: 37.)

4) The Province of Perea was on the eastern side of the Jordan. The name means "Beyond." It extended from the Jordan on the west to the Syrian desert on the east, and from the Arnon river in the south to the town of Pella in the north. It was sometimes called "Judea by the farther side of Jordan." (Mark 10: 1.) Jesus visited this region toward the close of his ministry.

5) The Province of Bashan lies north of the river Hieromax and east of the sea of Galilee. It is the ancient land of Bashan, which means "woodland" and is known in the Gospels as Philip's Tetrarchy. Its inhabitants were mostly Gentiles. Christ visited this territory twice and performed a few miracles there. (Mk. 5: 1-20; 7: 31-37.)

2. Places. The places of special note in Galilee are Nazareth, Nain, Cana, Capernaum; in Samaria, Shechem and

Samaria; in Judea, Bethlehem, Bethany, Hebron, Ephraim; in Perea, Jericho, Bethabara; and in Bashan, Cæsarea Philippi, Bethsaida and Gergesa.

Nazareth is due west of the southern end of Sea of Galilee, and is noted as the early home of Jesus. (Mat. 2: 23; Luke 2: 51.) Nain is south of Nazareth. Here Christ raised the widow's son from the dead. (Luke 7: 11.) Cana lies north of Nazareth and is the place where Christ performed his first miracle. (John 2: 1.) Capernaum, on the north shore of the Sea of Galilee, was the home of Jesus during the greater part of his public ministry and is the place where Christ performed many of his mighty deeds. (Luke 4: 31; Matt. 11: 23.) Shechem is the chief city in Samaria, located but a short distance from Jacob's well. It is known at present by the name of Nablus. Samaria is a few miles north of Shechem and is the first place where the gospel was preached to people who were not Jews. (Acts 8: 5.) Jerusalem is the Holy City, the capital of the Holy Land and the place where Jesus was crucified. Bethany was a small town two miles east of Jerusalem, where Jesus was entertained by his friends. (John 11: 1.) Bethlehem, the birthplace of Jesus, was six miles south of Jerusalem, was the ancient capital of Judah and probably the birthplace of John the Baptist. (Luke 39: 40.) Ephraim was a village 14 miles north of Jerusalem, where Jesus found a hiding place for a brief period. (John 11: 54.) Bethabara is the place of the baptism of the first disciples about 13 miles south of the Sea of Galilee. Cæsarea Philippi was located at the foot of Mount Hermon. (Mk. 8: 27; 9: 2.) Bethsaida is located at the head of the Sea of Galilee, east of the Jordan. Gergesa was a little place on the eastern shore of the Sea of Galilee. (Matt. 8: 28.) These are all places noted for some events in the life of Christ.

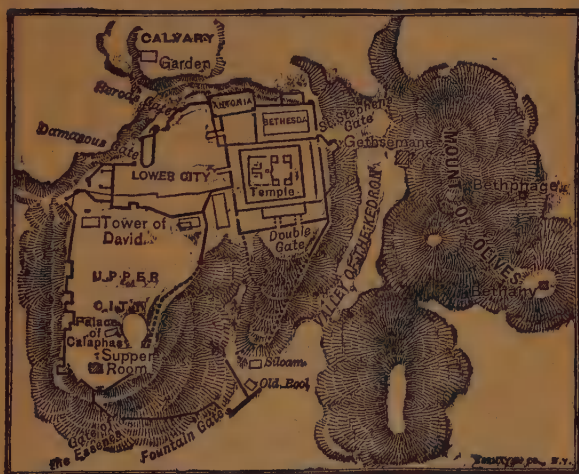
3. Political History of Palestine.

1) The Kingdom of Herod included all the provinces of Palestine. This kingdom came to an end when Herod died B. C. 4.

2) The Tetrarchy was the kingdom of the Four, namely, Archelaus, Antipas, Philip, and Lysanias. Archelaus ruled



over Judea and Samaria; Antipas over Galilee and Perea; Philip over the province east of the Sea of Galilee. A fourth



province outside of the Holy Land between Damascus and Mount Hermon was held by Lysanias.

3) The Kingdom of Herod Agrippa I. He was a grandson of Herod the Great and ruled over all the dominions of his grandfather, so that Palestine was once more a kingdom. He was the ruler who slew James and imprisoned Peter. He is mentioned in Acts 12: 1.

4) The rule of King Agrippa II. This king became ruler of Chalcis and Bashan. Paul calls him by courtesy "King Agrippa." (Acts 25: 13; 26: 1, 2.) The rest of Palestine again became a procuratorship under the direct rule of Rome. (Acts 23: 24, 27.)

4. The Capital of Palestine. Jerusalem, the capital of Palestine, is noted for its names, its valleys, its mountains, its sacred places and its roads leading into various directions in the Holy Land, and its wondrous place of worship.

1) **Names.** This city has borne a different name in each distinctive period of its history. In the patriarchal age it was known as Salem, city of peace. (Gen. 14: 18.) After its capture by David it was called Jerusalem, which means "possession of peace." It is called occasionally in the Bible "the holy city." (Matt. 4: 5.) After its destruction by Titus and its rebuilding by Hadrianus it was called Aelia Capitolina. It is now known to the Arabs as El Khuds, "the holy city."

2) **Valleys.** Its three valleys give this city many of its peculiar natural features. The valley of the Kedron, also called "the valley of Jehoshaphat," lies on the east side of the city between Mount Moriah and the Mount of Olives. The Tyropean valley, supposed to mean "cheesemongers," branches from the Kedron valley south of Mount Moriah and extends north-westward. This valley has almost disappeared through the debris that has been thrown into it during the course of the city's history. The Valley of Hinnom forms the western and southern border of the city and unites with the Kedron valley near its junction with the Tyropean. At this junction the place called Gehenna was located. (Jer. 7: 31.)

3. **Mountains.** Jerusalem is a city of mountains. Among these mountains the following are of special note: Mount Zion is the highest and largest of the four hills in the

ancient city. It is located between the valleys of the Tyropeon on the east and north, and Hinnom on the south and west. It is 2,540 feet high. Mount Acra is a little east of north of Zion. It is irregular in shape and is 2,490 feet high. Mount Moriah is the place once occupied by the temple. It lies between the Kedron valley in the east and the Tyropean valley in the west, and is 2,432 feet high. Bezetha is a little west of north of Moriah. It is 2,500 feet high and lies between the Kedron valley and the northern branch of the Tyropean. The Mount of Olives lies east of the Kedron valley and consists of a range of hills with several summits, which are a little under 3,000 feet in height. The Hill of Evil Counsel is south of the valley of Hinnom and directly opposite Mount Zion. Here is the traditional field of blood. (Matt. 27: 7,8.) Mount Ophel is the southern point of Mount Moriah. Some think that this was really the hill of Zion on which David built the holy city.

4) **Places.** Among the places of special note are the temple ground, the Garden of Gethsemane, the Pool of Siloam, the Palace of Caiaphas and the upper room, Calvary, the tomb of Jesus. The temple ground is found on Mount Moriah, the Garden of Gethsemane right opposite the temple ground on the eastern side of the Kedron valley at the foot of the Mount of Olives. The Pool of Siloam is located in the Kedron valley south of Mount Moriah near the junction of the Kedron and the Tyropean valleys. The Palace of Caiaphas and the Upper Room are located on Mount Zion. The place called Golgotha is no doubt located outside the city north of the gate of Damascus, and there, too, the tomb of Jesus is found, known as Gordon's tomb.

5) **Roads.** The northern road leads from the Damascus gate northward to Bethel, etc. The eastern road leads down to the Jordan valley and the city of Jericho. The southern road leads to Bethlehem and Hebron. The south-western road leads to Gaza and the desert. The western road leads to Joppa. The north-western road leads to Ramah, Gibeon and Joppa.

BLACKBOARD OUTLINE.

1. **Prov.**—Jud., Sam., Gal., Per., Bash.
2. **Pla.**—1) In Gal.: Naz., Na., Ca., Cap. 2) In Sam.: Sh., Sam. 3) In Jud.: Beth., Jer., Heb., Eph. 4) In Per.: Jer., Beth. 5) In Bash.: Cæ. Ph., Beths. Gerg.
3. **Pol. Hist.**—K. Her. Tetr. Her. Ag. I. Agr. II.
4. **Cap. Pal.**—1) Nam.: Sal., Jeru., Ae. Cap., El Kh.
 2) Val.: Ked., Tyr., Hin.
 3) Mnts.: Zi., Acr., Mor., Bez., Oph., Ev. Coun.
 4) Pl.: Temp., Ga. Geth., P. Sil., Pal. Cai., Up. R., Calv., T. o. Jes.
 5) Rds.: N., E., S., N.-W.

REVIEW QUESTIONS.

When was Christ outside of his own country? Under whose supremacy was Palestine during the time of Christ? Name and bound the five provinces of Palestine. Which of these was the largest and the most important? In which did Christ spend the most of his time upon earth? Name the principal places in Galilee and state for what they were principally noted. Name the chief places in Judea and state for what they were noted. Name the principal places of Samaria and Perea and Bashan and relate events connected with these places. What territory did Herod the Great's kingdom include? Give the names of the rulers of the Tetrarchy and state where they ruled. How large was the domain of Herod Agrippa I, and which of the apostles did he persecute? Who was King Agrippa II, and over what territory did he rule? State the various names of the city of Jerusalem and their significance. Name and describe the valleys of Jerusalem. Name and locate its mountains. Name and locate its chief sacred places. Name the roads which lead out of the city and state the chief places to which they lead.

HINTS TO TEACHERS.

Draw a map on the blackboard of Palestine and locate the provinces and the places on this map and get your pupils to draw maps also, so that they can locate places and provinces without the aid of a book.

Draw a map of the city of Jerusalem and locate the valleys, the mountains, the various places of special interest and the roads leading away from the city. The pupils, too, ought to draw such a map until they become thoroughly familiar with the topography of Jerusalem.

Draw an outline of the temple plan and describe each part until the pupils get an intelligent conception of the structure of the temple. The pupils will find it helpful to draw a temple plan themselves. It will help to fix the plan firmly in their minds.

PALESTINE IN THE TIME OF CHRIST

SCALE OF MILES

0 10 20 30



No. 8. The Appearances of the Forty Days

CHAPTER V.

THE NEW TESTAMENT WORLD.

The life of Christ was limited to Palestine, but his redemptive work was meant for all lands. Westward the gospel went with the course of the empire, and the New Testament world extended over three continents, namely, Africa, Asia and Europe. The first center of the gospel was Jerusalem, the next center was Antioch in Syria, and the last was Rome. The New Testament world as a result extends a thousand miles farther west than the Old Testament world. In its study we will pay special attention to its important seas, its islands, its provinces and its distinguished places.

1. **The most important seas** in the New Testament world are the Mediterranean, the Sea of Galilee, the Dead Sea, the Black Sea, the Aegean Sea and the Adriatic Sea. The Mediterranean sea is located in its center. All its provinces cluster around this great body of water. It plays an important part in the great missionary journeys of St. Paul. The sea of Galilee is associated with the life of Christ. It is known by various names (Matt. 15: 29; John 6: 1; Luke 5: 1). The Dead Sea is not named in the New Testament. The Black Sea lies north of Asia Minor. The Aegean Sea (Acts 20: 13-15) lies between Greece and Asia Minor and the Adriatic Sea (Acts 27: 27) between Greece and Italy. Paul in his missionary voyages crossed these seas.

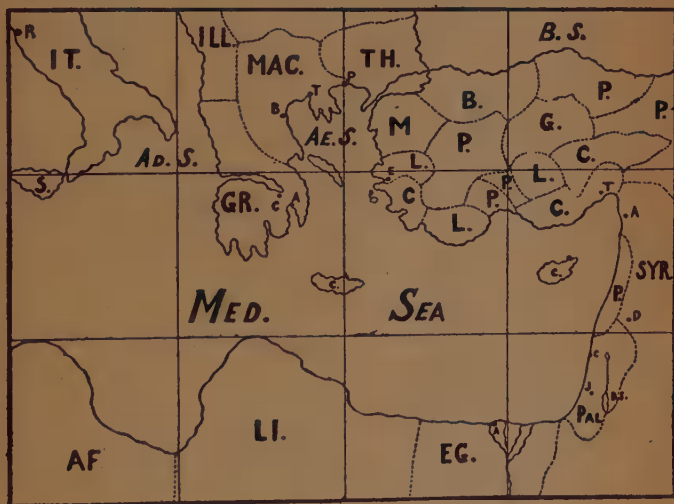
2. **The most important islands** in the New Testament world are Cyprus, Crete, Patmos, Sicily, and Melita. The isle of Cyprus is located in the north-eastern corner of the Mediterranean sea, and was the first foreign missionary field in which the apostle Paul labored. (Acts 13: 4.) Crete lies south of the Aegean sea between Asia Minor and Greece. (Acts 27: 7.) Patmos is located in the Aegean sea not far from Ephesus. Here John received his revelation. (Rev. 1: 9.) Sicily is located south of Italy and is usually called the football of Italy. (Acts 28: 2.) And Melita, now Malta, is south of Sicily, and is noted for one of Paul's shipwrecks. (Acts 28: 1.)

3. The most important Provinces in Africa are Egypt, Libya and African proper. Egypt is located in the north-eastern portion of the continent of Africa; Libya (Acts 2: 10) lies directly west of Egypt, and Africa Proper west of Libya. In Asia the most important provinces are Arabia, Judea, Phœnicia, Syria, and Asia Minor. Arabia is the desert region south-east of Palestine. (Gal. 1: 17.) Judea was the Jewish name for all Palestine in the New Testament period. Phœnicia is located north-west of Palestine on the shores of the Mediterranean. Syria lies north of Palestine. (Acts 15: 41; 20: 3.) Asia Minor, which was the first great foreign missionary field of the apostolic age, was subdivided into fourteen provinces, three of which are on the Black Sea, namely, Pontus, Paphlagonia, Bithynia; three on the Aegean Sea, namely, Mysia, Lydia, Caria; three on the Mediterranean Sea, namely, Lycia, Pamphylia, Cilicia; and five were in the interior, namely, Galatia, Cappadocia, Lycaonia, Pisidia and Phrygia. Many of these are mentioned in the Acts and in the Epistles, so that it is well to know their location, even if it should be difficult to retain all their names in one's memory. And the most important provinces in Europe are Thrace, Macedonia (Acts 14: 9, 10), Greece, also called Achaia (Acts 18: 12), Illyricum and Italy (Acts 27: 1).

4. The places of greatest significance in the New Testament world are in Africa, Alexandria, in Asia, Jerusalem, Casarea, Damascus, Antioch, Tarsus and Ephesus, and in Europe, Philippi, Thessalonica, Athens, Corinth, and Rome. Alexandria was at that time the commercial metropolis of Egypt (Acts 18: 24). Jerusalem was the religious capital of the Jewish world (Matt. 4: 5), and Casarea was the Roman capital of Judea (Acts 10: 1). Damascus was the city of Paul's conversion (Acts 9). Antioch in Syria was the second great center of the Christian church (Acts 11: 26; 13: 1). Tarsus was the birthplace of Saul in Cilicia (Acts 22: 3). Ephesus was the metropolis of Asia Minor in the Province of Lydia (Acts 19: 1). Philippi was the first place in Europe where the gospel was preached (Acts 16: 12). Thessalonica was the principal city in Macedonia (Acts 17: 1). Athens

was the great literary center of Greece (Acts 28: 16), and Corinth was its political capital and a great commercial city (Acts 18: 1-12). Rome was the imperial city of the great Roman empire and the third great center of the Christian Church (Acts 28: 16; Rom. 1: 7).

Elam, Parthia and Media, countries located beyond the Euphrates, are mentioned in the New Testament (Acts 2: 9), also Ethiopia, south of Egypt (Acts 8: 27) and Babylon, which some take in a metaphysical sense to mean Rome, but others think it to be the city located on the shores of the Euphrates (1 Pet. 3: 13). No historic events of the New Testament took place in these countries.



BLACKBOARD OUTLINE.

1. **Se.**—Med., Gal., De. S., Bl., Aeg., Adr.
2. **Isl.**—Cyp., Cret., Pat., Sic., Mel.
3. **Prov.**—1) Af.: Eg., Lib., Af. P. 2) As.: Ar., Jud., Phœ., Syr., As. M. 3) Eu.: Thr., Mac., Gre., Ill., It.
4. **Pla.**—1) Af., Alex. 2) As.: Jer., Cæs., Dam., Ant., Tar., Eph. 3) Eur.: Phil., Thes., Ath., Cor., Ro.

HINTS TO TEACHERS.

Drill the class either through a hand-drawn map on the blackboard, or on a printed map, first on the seas, then on the islands, then on the provinces and finally on the places.

Get the students to draw maps at home until they can locate the seas, provinces, etc., without the aid of a map. Nothing helps to fix the locations as well as the effort at drawing maps.

Let the student look up all the references and others besides those mentioned in this text-book, and let him place the initial letters of the epistles around the places where they were written on the map which he has drawn himself. This will help to fix the facts, which the student has already mastered, connected with the New Testament books, more vividly in his mind.

REVIEW QUESTIONS.

To which country did Christ limit his life-work? For whom was his redemptive work designed? On which great continents do we find the New Testament world located? How many miles farther west does it extend than the Old Testament world and why? Name the principal seas of the New Testament world. State the location of each of these seas and relate some event that transpired on each. Name five islands of the New Testament world. Give the location of each and state some event in connection with each. Name the provinces in Africa. Name those in Asia. Name those in Europe. How many provinces are there in Asia Minor? How many of these are located on the Black Sea? How many on the Aegean sea? How many on the Mediterranean sea, and how many in the interior? Name five of the most important provinces of Asia Minor. Which was the most important place in Africa at that time, and what was it specially noted for? Name the most important places in Asia and state some fact in connection with each of them that gave them special significance. Name the chief cities in Europe and show for what they were specially noted at that time.

REVIEW CHARTS.

Place Blackboard reviews on a chart attached to a spring roller as indicated on next page, beginning with the first lesson of a section at the bottom and then the next and so on until the lessons of a section are all on the chart. Then pull down the chart from one lesson to another until the whole has been reviewed. Repeat this exercise and then roll up the chart and review from memory.

3. **Inh. of Levi.**—48 Cit. 6 Cit. of Ref. East S.: Bez., Ram.-Gil., Gol. West S.: Heb., Sch., Ked.
4. **Div. of Kngdms.**—Jud., 3,400 sq. m. Isr., 9,400 sq. m. Bound, so. o. Jer., Beth., Jop.
5. **Cap. Cit. and Sanct.**—Jer., Cap. and Sanct. of Jud. Isr.: Schech., Sam. Sanct.: Beth., Dan.

Chapter II.—The Geography of Early Palestine.

1. **Names.**—Can., Isr., Pal.
2. **Size.**—Can. pr., 6,600 sq. m. Pal., 12,000. Land of Prom., 60,000 sq. m. C. L., 140. To Jor., 25. To D. S., 60. Jord. L., 155.
3. **Position.**—Cent., Bridg. o. Nat. Isolat. Contact.
4. **Phy. Div.**—Mar. Pl., Sheph., Cent. R., Jord. Val., East of T. L.
5. **Mount.**—Her., Leb., Tab., Gilb., Eb., Ger., Ol., Neb.
6. **Plains.**—Phœn., Shar., Phil., Esd., Pl. Jer., Dist. Hau.
7. **Waters.**—Med., Mer., S. Gal., D. Sea.
8. **Cit.**—Gaz., Jop., Ty., Beersh., Heb., Beth., Jer., Beth., Sche., Sam., Naz., Jer., Dan.
9. **Clim.**—Fert., Epit. of W. Var., of Clim., Lands, Div. pl. an.
10. **Pre-Is. Inh.**—Reph., Zus., Em., Hor., Av., Anak., Zid., Can., Phil., Hitt., Girga., Hiv., Periz., Jebus., Am., Amor., Moab., Ammon., Ken., Edom.

Chapter I.—The Old Testament World.

1. **Loc. and Ext.**—Two Cont., As., Af. East end of Med. 1,400—900—1,110,000 sq. m.
2. **Countries.**—Egypt, Pal., Ar., Syr., As. Min., Mesop., Arm., Babyl., Assy., El., Med., Per.
3. **Places.**—Ed., Memph., Bab., Nin., Sus., Har., Dam., Tyre, Jer.
4. **Mount. Rang.**—Arar., Leb.
5. **Rivers.**—Euph., Tig., Nile, Jor.
6. **Highways.**—Egypt to Euph., Egypt to A. M. Jord. Rd.



Bible History.

"History is the essence of innumerable biographies."

**"Examine History, for it is Philosophy teaching
by Experience."**

Carlyle.

BIBLE HISTORY.

CHAPTER I.

THE BEGINNING OF BIBLE HISTORY.

General history presents a methodical record of the past course of human affairs. Bible history, on the other hand, presents a methodical record of the unfolding of the great plan of redemption in days gone by. The central theme of Bible history is individual and social redemption. We are well aware that redemption is not a thing of philosophic speculation, but of practical experience. Hence, it must naturally unfold itself in a series of events in individual and social life. Bible history, therefore, as a result, narrates events that transpired in the life of individuals, in that of the chosen nation, and in that of other nations among whom God's stupendous works of redemption were wrought. Divine revelation was, therefore, not made through a system of doctrine, but through a series of marvelous events. We must possess a knowledge of these events to understand this revelation.

In this chapter we deal with the beginning of Bible history. This is twofold. The Bible first of all deals with the beginning of the general history of mankind, and then with the beginning of the special history of God's chosen people. It shows us first the origin of the human family, with its various great subdivisions, and then the origin of the chosen family through whom all the families of the earth are to be blessed. The story of the beginning of Bible history is chiefly contained in the Book of Genesis, the book of beginnings.

The Beginning of the General History of Mankind. The story of this beginning is found in the first eleven chapters of Genesis. A long period of history is condensed into very brief form in these chapters. Over half of the time of Bible history is covered by this record. It contains the wonderful story of creation, of the fall of man, of the beginnings of human life, of the conditions of primitive humanity, of the origin of arts

and crafts, of the degeneracy of the race, of its destruction by a disastrous flood, of the re peopling of the earth through the family of Noah and his descendants, and of the distribution of the people over the whole earth. This initiatory history plainly reveals the fact that God is the Creator of heaven and earth, and that man is his chief work and concern, and that all men have a common origin and are, therefore, brothers. The main conception of these chapters is that God is "guiding the affairs of men and fulfilling his plan through them." Among the Antideluvian Patriarchs, Seth, Lamech, and Noah are pre-eminently conspicuous. In these chapters are "interesting explanations of the origin of the family, of worship, of the city, of polygamy, of nomads, of musicians, of metal workers, of blood-revenge, of vine-culture, of drunkenness, of Canaanite degeneracy, of slavery, and of the superiority of the Semites, to whom the Hebrews belonged." This period extends from the Creation 4003 B. C. to the Call of Abraham, 1921 B. C. The most important events are the Fall (Gen. 3: 6), the Deluge (Gen. 7: 11, 12), and the Dispersion (Gen. 10: 25). The most prominent characters are Adam (Gen. 5: 1, 2), the head of the human race; Enoch, the first man who did not taste death (Gen. 5: 24), and Noah, the builder of the ark (Gen. 6-9), and the second head of the human family.

The Beginning of the Special History of God's Chosen People. This history begins with the story of Abraham and the chosen family. It covers the period of time from the Call of Abraham, 1921 B. C., to the time of the Exodus from Egypt, 1491 B. C. The story of the chosen family shows us how closely secular and sacred history are related. Even today the monuments of secular history verify the statements of sacred history. Abraham was of the Semitic race, a product of the Tigris-Euphrates civilization. "The Semites as a race have been distinguished by cleverness, insight, shrewd business qualities, capacity for management, but, above all, by their religious temperament. The founders of the three world religions were Semites: Jesus, Moses, Mohammed. It was natural, then, when God wished to reveal himself adequately to men, he would choose for his mouthpiece, or agent, a Semitic people."

The Call of Abraham. The great turning-point in the history of Abraham became the starting-point of the history of the most wonderful people on earth, the people of Israel. Abraham's native home was noted for its high degree of civilization. "Long before Abraham, Babylonia had evolved a mighty civilization and had become a conquering force throughout the Semitic world." The turning point in Abraham's history was his divine call to emigrate to the Promised Land (Gen. 12: 1). "Next to the appearing of Jesus Christ on earth, perhaps no fact in history has a greater significance than the call of Abraham." It was one of the greatest epoch-making events of the world's history. It was the beginning of the great struggle between monotheism and polytheism, between the true religion and false religions, between human liberty and human bondage. This call clearly demonstrates that the plan of redemption was not wrought out through the process of evolution, but through divine agency by the use of human instrumentality. God's hand is plainly seen in the whole history of the chosen family. Idolatry had crept into the family of Abraham's ancestry, but there also "lingered in the memory of the family of Abraham the image of the true God revealed centuries before, although now considerably dimmed and blurred by idolatry, in a land where heathensim reigned supreme." Abraham had no doubt still retained a strong faith in the true God in his native country in the midst of all its idolatry. He responded to the divine call, and left Ur of the Chaldees and set out for the new land of promise (Gen. 12: 1f). At Haran he tarried until the death of his father Terah. He entered the Promised Land from the north and built altars at Shechem and Bethel. Famine drove him into Egypt. On his return he dwelt in the neighborhood of Hebron. He is above all the other noble qualities which he possessed noted for his marvelous faith (Heb. 11: 8, 17). The supreme test of his faith was made when he received the command to offer his son Isaac, the heir of promise, to God in sacrifice (Gen. 22). God favored this man with one of the greatest promises ever given to any individual (Gen. 12: 3; 22: 18). That promise is still in the process of fulfill-

ment. He finished his pilgrimage at the age of 175 years and was gathered to his fathers. His remains are interred in the cave at Machpelah (Gen. 25: 9; 49: 30; 50: 13).

The line of promise is through Isaac and Jacob. The story of Jacob's life is "a striking and picturesque narrative." In the early part of his career he relied upon craft and falsehood, but later he learned to rely upon Jehovah and became a man of strong character and faith. He was the father of twelve sons from whom descended the twelve tribes of Israel, namely, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Issachar, Zebulun, Joseph, Benjamin.

The life of Joseph receives chief attention in the stream of sacred history, because he played the most important part in the unfolding of God's plan of redemption. He was a man of remarkable gifts and graces. Unfortunately he was his father's favored child, and thereby became an object of envy to his brethren, and was sold by them as a slave and carried into Egyptian bondage. There he incurred still greater enmity through his unsullied purity, and was cast into a dungeon, but God was with him in the dungeon and paved the way for him from the dungeon to the throne. The political condition of Egypt made such an elevation possible. The Hyksos, or Shepherd Kings, who were possibly of Semite origin, were on the throne, and they were favorably disposed towards men from the East. This had made it possible for Abraham as a rich sheik to obtain a reception from Pharaoh. Oriental nations frequently elevate persons from the position of slavery to that of royalty. Through the wise economic provision which Joseph made as ruler over Egypt for his country he paved the way unconsciously for the coming of his brothers and his father's family down to Egypt, where they obtained a home through the influence of Joseph in the Land of Goshen. There Israel prospered and was favored as long as Joseph lived.

Israel's Oppression. In the 430 years of their sojourn in Egypt (Ex. 12: 40; Gal. 3: 7), Israel increased enormously in numbers, but Joseph was forgotten, because another dynasty had secured the Egyptian throne to whom the foreign shep-

herds were an abomination, because the shepherd kings were dethroned and the new dynasty feared that these shepherds might form a coalition with invading armies from the East, and hence they resolved to cripple and crush them by oppression (Ex. 1: 11). When they failed to accomplish this end they attempted to weaken and gradually extinguish the people by the destruction of their male children. These were to be cast into the Nile. But the very plan by which they endeavored to defeat God's purposes was so overruled that it helped to accomplish this purpose. It was under those circumstances that Moses was born and concealed, and by divine providence, brought into the royal home, and was there reared for great political purposes for the kingdom of Egypt. Here, too, we see how man proposes and God disposes. God had this servant trained for a greater cause than that for which he was being trained in Pharaoh's household. Instead of becoming a ruler in Egypt he became the great Liberator, Leader and Lawgiver of the people of Israel. Under his leadership the chosen family became the chosen nation of God to which he committed his oracles.

BLACKBOARD OUTLINE.

1. Hist.—Meth. Rec. o. h. aff. Bib. Hist. Meth. rec. of pl. of red.
2. Twof.—Bg. of B. Hist. 1) Hist. of m. 2) Hist. of Ch. F.
3. Hist. of m. Cr. Fa. or. of Arts, deg. of R.
4. Ev. Ch. Fa.—Fl. Disp., Ad., En., No.
5. Hist. of Ch.—F. St. of Ab. 1921—1491 B. C. Sem. lead.
6. Call of Ab.—Beg. of monoth. lib.
7. St. of Jac.—Jos. eco. prov. pav. way of Is.
8. Opp. of Is.—New Dy. Mos. b. tr.

REVIEW QUESTIONS.

What does history represent? What does Bible history specially represent? What is the central theme of Bible history? How was divine revelation made? Why, therefore, must we know history to understand this revelation? What two beginnings of history do we find in the Bible? Which Book contains a story of the general beginning of the history of mankind? Name some of the events that belong to this period. What is the main conception of these chapters?

Name the most important events and most prominent chapters of this period. With whose story does the history of the chosen family begin? Name some of the characteristics of the Semitic race. Which three world religions were founded by persons of the Semitic race? What was the great turning point in the Life of Abraham? How did it become one of the greatest epochal events of the world's history? Name some of the principal events in his life. Name some of the evil and the good qualities of Jacob. How many sons did he have, and what were their names? Which of Jacob's sons played the most important part in the unfolding of the plan of redemption? How did Joseph pave the way, unconsciously, for the coming of his brothers and his father's family to Egypt? How many years did Israel sojourn in Egypt? How did the Egyptians suppress them? What great deliverer did God raise up among them at that time?

CHAPTER II.

ISRAEL'S TRAINING IN THE WILDERNESS.

Moses Trained to Train Israel. Moses was trained in two schools for leadership, first in Pharaoh's household, where he became learned in all the wisdom of the Egyptians and mighty in words and deeds. (Acts 7: 22.) A great change took place in the mind of Moses when he came to years. He renounced his adopted relationship with the royal family and entered into the most cordial and sympathetic relationship with God's people. (Heb. 11: 24-36.) In his patriotic effort to deliver one of his countrymen from the cruelty of an Egyptian his life at the Egyptian court came to a sudden end. He fled into the wilderness of Midian and there, in the country in which he was to help to train the people of Israel, God trained him through varied experiences for the great life work that was awaiting him. There his heart was prepared to receive the call of God to become the great Emancipator of God's people through the mighty arm of Jehovah. Moses reluctantly responded to the call of God and his leadership began with his contact with Pharaoh, when he presented God's word that he should let his people go. (Ex. 5: 1 ff.) Ten plagues were inflicted upon the Egyptians before the obstinate ruler gave his consent to let Israel go. These plagues were all blows against Egyptian idolatry, and they showed the power of Israel's God and vindicated the appeal of Moses the servant of God. Before the tenth plague, the Passover was instituted, the Lord sparing the firstborn of Israel, if the lintels and doorposts of their houses were sprinkled with blood, when he passed through the land to destroy the firstborn of the Egyptians. This Passover is still observed by the Jews, and has its true fulfillment in Christ. (1 Cor. 5: 7.) When Pharaoh finally gave his consent to let the people go, they began their journey. Six hundred thousand men, without counting women and children, were marshalled and marched from Ramses to Succoth, and thence to Ethan on the edge of

the wilderness, and thence to Pi-ha-hi-roth, near the shore of the Red sea. The miraculous pillar of cloud and of fire was the guide. In a marvelous way God opened a path for them through the sea and brought them safely out of the jurisdiction of the Egyptian monarch into the wilderness. The safe path for the Israelites became a perilous path for the Egyptians; for when they followed the children of Israel they were drowned.

The Training in the Wilderness. In the third month after their departure from Egypt the children of Israel reached Mount Sinai and under the crags of this mount they remained a year, and a new epoch in their history began. Under the military and religious leadership of Moses the people were organized into a nation, and were supplied through divine revelation with moral, ceremonial and civil laws. The moral law taught them their duties toward God, themselves and their neighbors. It is known as the Decalogue, or the Ten Commandments. These were given to Moses on Mount Sinai by Jehovah. The ceremonial law taught them their special religious duties toward God. It showed them how they could get into and remain in a reconciled relation with God. The civil law taught them the duties which they owed society, or the state.

Through the symbolic presence of God and a symbolic institution, as well as symbolic rites, the people had the great cardinal truths of revealed religion conspicuously placed before their minds. God's holiness, man's sinfulness, his need of reconciliation were all clearly set forth in the rich symbolism of the Tabernacle and its ritual. The pillar of cloud and of fire (Ex. 13: 2) as a symbol of Jehovah's presence reminded the people of Jehovah's perpetual presence, leadership and protection. The Tabernacle with its outer Court, its Holy Place and its Holy of Holies, and with its symbolic furniture, revealed to them the open way to reconciliation and fellowship with God. The two kinds of sacrifices showed the people what they were to do when their relation with God was disturbed and when it was right. Some of the sacrifices taught them that Jehovah is displeased with sin and requires

of the sinner repentance and an atonement. Others taught them that those who stand in a reconciled relation toward God must consecrate all their powers to his services, and express their gratitude toward God through sacrifices which they bring. Such sacrifices are well pleasing to the Most High. All the sacrifices were shadows of the perfect offering which was to come and to perfect all them that believe. (Heb. 9: 11-14.) Other ceremonies, such as related to vows, to purification, to clean and unclean foods, were some of them sanitary laws and aimed to give them directions for properly living the religious life.

One year Israel remained at Sinai. The first breach of the covenant took place there, when Aaron made the golden calf, probably in imitation of the Egyptian Apis, an ox or calf dedicated to the god Osiris. This was the first lapse into idolatry. A severe punishment fell upon the people for this offence. Moses in righteous indignation had broken the tables of the law which he had received on the Mount. When God's favor was restored he gave Moses new tables of the law. In the second year the people followed the pillar of cloud and of fire and were led to Kadesh-Barnea into the neighborhood of the southern part of the Holy Land. There the people revolted and openly declared that they would return to Egypt (Numb. 14). They loved the fleshpots of Egypt more than their liberty and independence. As a punishment for this rebellion they were doomed to remain in the wilderness for forty years. No one of the men above twenty who had come from Egypt entered into the Holy Land except Joshua and Caleb; the rest all perished in the wilderness. Before they finally entered into the Promised Land, they had a few encounters with a few nations on the east side of the Jordan. They conquered Sihon, the king of the Amorites, and Og, the king of Bashan, and took possession of their territory. The last public service of Moses was the defeat of the Midianites, the settlement of the tribes of Reuben, Gad and the Half tribe of Manasseh in the conquered territory east of the Jordan and the establishment of the cities of refuge. (Numb. Chap. 32-35.) The Books of Exodus, Leviticus, Numbers and

Deuteronomy deal with the wilderness life of the children of Israel. The book of Deuteronomy consists of sermons, which Moses delivered to the people of Israel shortly before he was removed into the realms of glory through the "kiss of Jehovah." An essential peculiarity of the book is that it presents the subjective side of the law, which had been brought forward in earlier books; wherefore the tone of the speech is here more that of paternal warning, which by pointing to Jehovah's electing and longsuffering love, endeavors to awaken love in return." (Deut. 7: 6-8, 10, 15.) "Moses found the people of Israel a disorganized, spirit-broken host of slaves. He leaves them an organized nation with a well-defined code of laws for moral self-government and a well-wrought system of religious worship." The training in the wilderness prepared the people for the performance of religious duties, for a special daily reliance upon Jehovah for their support and protection, for military service in the great conquests that awaited them, for good citizenship in their own commonwealth. It taught them the need of loyalty toward Jehovah and gave them a democratic spirit of independence and self-reliance. It enabled them to endure hardship and taught them to keep themselves isolated from other people. It gave them an intense racial loyalty. It was a splendid school of faith and a great test of their religious, moral and national character.

BLACKBOARD OUTLINE.

1. Mos. tr.—In two Sch. pat. flight call. del. of Is.
2. Is. at Sin.—Rec. law, org. rel. tra.
3. Is. sins.—Gold. calf. Rev. at K. B. Encount. with Sih. and Og.
4. Moses' last serv.—Def. of Mid. Sett. of $2\frac{1}{2}$ trib.
5. Tr. wil.—Org., Rel. up. God. Good cit. end. hard. Rac. loy. sch. of f.

REVIEW QUESTIONS.

In which two schools was Moses trained for Leadership? When and why did he renounce his adopted relationship with the royal family? How did he come to flee to Midian? How was he trained there to become a great Emancipator of God's people? What means did the Lord resort to to deliver Israel

from Egyptian bondage? What great feast was instituted at the time of their liberation? What great events took place at Mt. Sinai? What laws did God give to them there? How long did they remain at Sinai? How long did they abide in the wilderness and why? What was the last public service of Moses? What did training in the wilderness prepare them for? What great lesson did they learn there?

CHAPTER III.

THE CONQUEST AND THE JUDGES.

Time. The time of this period of the conquest and the Judges extends approximately from 1451—1095 B. C. It is a period of prosperity and adversity, of stability and instability, of piety and impiety. The people were settled in the Promised Land, but they remained unsettled in their religion. The sources of the history of this period are found in the books of Joshua, Judges, Ruth, and First and Second Samuel.

The New Leader. The Lord changes his workmen upon earth, but he continues his work. Joshua, the son of Nun, became the successor of Moses. The Conqueror followed the Emancipator and the Organizer of the nation. Joshua was trained in the school of Moses and the wilderness and was an "ideal military commander, wise in counsel, fertile in strategy, quick to strike and courageous in action." He followed faithfully the instructions of Moses, his predecessor, and of the Lord, his actual King. (Josh. 8: 35; 8: 34.) He exerted a mighty religious influence over his people, for we are told "Israel served the Lord all the days of Joshua and all the elders that overlived Joshua and which had known all the works of the Lord, that he had done for Israel." (Josh. 24: 31.)

The Conquest. The Promised Land was occupied by "the Canaanites, who had absorbed the worst elements in the effete civilizations of the East and the West." They had become hopelessly corrupt and had lost their divine right to the territory, which they had occupied. The judgment of extermination was to be inflicted upon them. It was Israel's task to inflict this judgment through the conquest of the land. "The time for such a conquest was opportune, since Assyria and Egypt were busy in their own lands and the Canaanites had deteriorated and were disorganized." The strong arm of Jehovah opened the way for Joshua's militant host into the promised land. The Jordan, when it over-

flowed its banks, was miraculously dammed, so that Israel could cross it dryshod. The Lord who controls all the forces of nature, can block the course of a river without the use of material means. This marvelous entrance into the country startled the Canaanites with fear. The first strategic point of the campaign was the conquest of Jericho. "This city commanded the fertile plain of the lower Jordan and the great highways, which led south-westward into the territory later occupied by the tribe of Judah, and north-westward into central Canaan." In a wonderful way this city was delivered into their hands. The walls of old Jericho which were from ten to thirty feet thick, as revealed by modern excavations, were miraculously overthrown when the people of Israel had marched around them as directed. In rapid succession the leading events of the conquest follow each other. After the conquest of Jericho came the conquest of Ai, another strategic point in the hill country of Palestine. Then came the treaty with the Gibeonites (ch. 9), the defeat of the leagued kings of the south (ch. 10), then the defeat of the leagued kings of the north (ch. 11). In three great campaigns Joshua conquered the country. He first conquered the central portion of the land, pressing forward to Mt. Ebal and Mt. Gerizim, where the blessing and the curse were read according to the directions given by Moses. Then he attacked the five kings of the south with great fury, where the sun and the moon stood still till he should complete his victory. Then he turned his forces toward the north and crushed the combined forces of the northern league of kings near the waters of Merom. He did, however, not conquer the whole land, nor are all his campaigns chronicled. "The narrator is more particular to make it clear that the war is a **holy** war, for he tells of the miraculous crossing of the Jordan, the observance of the Passover, the cause of the repulse at Ai, and relates the confirming of the covenant at Mount Ebal and Mount Gerizim."

The conquest of the country was not carried out according to the ideal set up by Moses. They did not drive out the people entirely as they were commanded (Josh. 17: 13). Nor did they discard idolatry completely. Joshua found it neces-

sary to admonish them "to put away the strange gods among them and to incline their hearts unto the Lord God of Israel" (Josh. 24: 23). Several tribes even sought to establish a center of worship of their own, which attempt Joshua resisted by threatening war against them (Josh. 22: 12). The division of the land took place in three stages. The first division was made after the conquest of eastern Palestine (Num. 32), when the tribes of Reuben, Gad and the half tribe of Manasseh received their inheritance. The second division was made after the conquest when the two chief tribes, Judah and Ephraim and the other half of the tribe of Manasseh, received their inheritance. The third division was made after a long delay and after a severe rebuke for their delinquency by the aged Joshua, among the remaining seven tribes (Josh. 18: 19).

The Period of Decline. Israel's dark ages followed after the departure of Joshua. The idolatrous people, whom they had allowed to remain in the country, became "snares and traps" unto them and "thorns in their eyes" (Josh. 23: 13). It was a period of anarchy and disorganization. Every man was a law unto himself, "did that which was right in his own eyes" (Judg. 17: 6; 21: 25). Discord arose among the tribes and antagonism from without made the existence of a central government impossible. Vice and crime had free play in the land. The people sank down to a low standard of morality. Religion had suffered a sad decline. Idolatry had become dominant. It appeared in two forms, "the one purely Canaanitish, and the other an admixture of Jehovah and Canaanite worship." Even public worship was decentralized. Private families, contrary to the law of Moses, had their own priests and sanctuaries (Judges 17). Under such conditions the people brought severe chastisements upon themselves. For idolatry and iniquity were the main sources of all the calamities that Israel suffered.

The Period of the Judges. This period is well characterized in the following words: "An almost rhythmical alternation of idolatry and subjugation, return to Jehovah and liberation." The Judges that were raised up during this period of deformation and reformation are not to be confounded with

the ordinary judges of the Theocracy (Ex. 18: 21-26). "They were men raised up for a specific purpose and endowed with extraordinary powers. Their duties were political, rather than judicial." They were Generals rather than Judges from our point of view. There were fifteen different persons, who acted in this capacity. "Most of them ruled over a limited region and more than one doubtless was in authority at the same time in different parts of the land." Calamities caused through a series of oppressions called forth these heroes and heroines. Seven apostasies were followed by six servitudes, and six deliverances were wrought through the hands of these national liberators.

1) **The Mesopotamian oppression** (Judg. 3: 1-11) was the first after Joshua's death. Cushanrishathaim, the king of Mesopotamia, oppressed the Israelites and kept them in slavery for eight years. Othniel, Caleb's brother, was raised up to throw off this yoke (Judg. 3: 8).

2) **The Moabite oppression.** (Judg. 3: 12-30.) The Moabites lived on the eastern side of the Dead Sea, south of the river Arnon. Eglon, the king of Moab, with the Amorites and the Amalekites, conquered the Israelites and kept them in subjection for eighteen years. Ehud, the Benjamite, became the deliverer. He so completely crushed the power of the Moabites that the country had rest for eighty years.

3) **The Canaanite oppression.** Judg. 4, 5.) King Jabin had mightily oppressed Israel in the north for twenty years. He possessed 900 chariots and a most formidable army. Deborah, a woman, a mother in Israel, "Israel's Joan of Arc," "saw the needs of the situation and knew how to act," aroused the people to see the threatening danger and summoned Barak to lead Israel's army. In the Plain of Esdraelon, where "the stars in their courses fought against Sisera," the forces of the Canaanites were so completely crushed that Israel had rest for forty years.

4) **The Midianite oppression.** (Judg. 6: 8.) The Midianites were wandering tribes, who lived to the south-east and east of Palestine. They made inroads into Israel's

territory during the time of harvest and carried away crops and cattle and destroyed everything within their reach. Gideon, a mighty man of God, was raised up to deliver Israel from the hands of these swarming marauders. With a small group of three hundred picked men, armed with trumpets, pitchers and torches, he fell upon the enemy and their allies by night, surprised them and put them to flight and slew them. His kinsmen, for this great victory, offered to make him king, but he declined the honor.

5) **The Ammonite oppression.** (Judg. 10: 6-18.) The Ammonite oppression and the Philistine oppression occurred simultaneously. The Ammonites, who lived east of the Jordan and the river Jabbok, on the borders of the desert, invaded Gilead and for eight years oppressed the people east of the Jordan. Jephthah, an outlaw, gathered about him a sturdy band of outlaws, and when he was summoned to deliver Israel, he consented provided they made him their chief in the event of victory. Rough warrior as he was, he was, nevertheless, a worshiper of Jehovah. Before he entered into the conflict he made a vow that he would sacrifice as a burnt offering the first one that came out to meet him after his return from the battle. This fate befell his only daughter. The father no doubt devoted her to a life of celibacy and seclusion, and for this reason she bewailed her virginity.

6) **The Philistine oppression.** (Judg. 13-16.) The Philistines were the bitterest enemies of Israel. They were most formidable and powerful warriors. "In his inscriptions Rameses III. of the 20th Dynasty of Egypt tells of a racial movement from the north during the first half of the 12th century B. C. He states that 'no country could withstand their arms.' They advanced by land and by sea and nearly succeeded in conquering northern Egypt. A large body of them were turned back and settled on the fertile maritime plain in south-western Palestine, where they soon built up a strong and highly developed civilization." Time and again these people threatened to annihilate Israel. Samson, Eli, Samuel and Saul were brought into conflict with these mighty foes. Samson was noted for his extraordinary physical strength and

for his wit. He was Israel's strongest man physically and the weakest morally. His folly landed him as a prisoner in the camp of the Philistines. He judged Israel twenty years, but little permanent good came out of his long period of activity.

THE JUDGES AND THEIR DELIVERANCES.*

Name.	Date.	Time of Reign.	Oppression.
Othniel	1363-59	40 Years	Mesopotamian
Ehud	1341-34	80 "	Moabite
Shamgar	1334-34		
Deborah and Barak	1313-09	40 "	Canaanite
Gideon	1302-1298	40 "	Midianite
Abimelech	1298-95	3 "	
Tolah	1295-72	23 "	
Jair	1272-50	22 "	
Jephthah	1231-25	6 "	Ammonite
Ibzan	1225-18	7 "	
Elon	1218-08	10 "	
Abdon	1208-1200	8 "	
Samson	1180-60	20 "	Philistine
Eli	1160-20	40 "	"
Samuel	1120-1081	40 "	"

The period of the Judges was a blessing in disguise for Israel. It taught the people the necessity of united action to maintain their national independence and freedom. It assured them of the fact that God is gracious and full of compassion, for he delivered the people again and again after they had lapsed into idolatry and iniquity. Their tribulations helped to keep their faith in Jehovah alive during the perilous times through which they passed. This period of alternating sin, servitude and salvation paved the way for the consolidation of the tribes and the establishment of a strong central government.

*According to Auchincloss' "Standard Chronology of the Old Testament."

BLACKBOARD OUTLINE.

1. **Time.**—1451—1905 B. C.
2. **New Lead.**—Conq. fol. eman. Wise in coun. fert. in strat. Cor. in act.
3. **Conq.**—Can. lost div. right to the l. Time of conq. opp. mir. ent. Three stages.
4. **Per. of decl.**—Snares and tr. of id. Anarchy, rel. dec., cal.
5. **Per. of Jud.**—Judg.: Gen. 15. Called by cal.
6. **Oppress.**—1) Mesop.: Oth. 2) Moab: Ehud. 3) Mid.: Gid. 4) Am.: Jephth. 5) Phil.: Sam., Eli., Saul.
7. **Per. of Judg.**—Bl. in disg. learned ne. of nat. un. Assu. God's gr. st. faith.

REVIEW QUESTIONS.

How long did the period of the conquest and the judges continue? Name some of the peculiar characteristics of this period. Where do we find the sources of this history? Who became the new leader of the people of Israel? In what school was this ideal military commander trained? Whose instructions did he follow? By what class of people was the promised land occupied at that time? Why did they lose their divine right to the territory they held? Why was the time for such a conquest opportune? By what marvelous event did God bring them into the promised land? Why was the conquest of Jericho of such tremendous significance? What point was conquered after the conquest of Jericho? Name the three great campaigns through which Joshua conquered the country. What dangers threatened the country because the conquest was not carried out according to the idea set up by Moses? In how many stages did the division of the land take place, and what were they? After whose departure did the period of decline begin? What was the chief characteristic of this period? What effect did it have on the religion of the country? How is the period of the judges characterized? What do we mean by the term "Judges"? How many persons acted in this capacity? What called these heroes and heroines forth to service? Name the seven servitudes to which the people were subjected and the liberators who emancipated them from these servitudes. In what sense was the period of Judges a blessing in disguise for Israel?

CHAPTER IV.

THE UNITED KINGDOM.

Time and Sources. The time of the united kingdom extends from 1095 B. C. to 975 B. C. The sources of information are the books of Samuel, the books of Kings and the books of Chronicles. During this period the national unity of Israel was effected and the highest degree of its prosperity and power was secured.

The Founding of the Kingdom. The period of the Judges convinced the people of the necessity of a good strong central government. During that time they lacked national unity and became an easy prey of their many foes. The situation was relatively like that of Germany before the nation was welded together into a strong empire. Several victories achieved through united action during this period taught Israel the power of consolidation. In its split-up condition the nation found itself utterly helpless in its severe contests. The great Philistine oppression which threatened the annihilation of Israel was the immediate cause for the establishment of the kingdom. During this crisis in Israel's history God raised up Samuel, as Israel's counselor and deliverer. He was Israel's last and greatest judge. As a prophet he had a true vision of Israel's needs. He aimed to consolidate the nation as a true theocracy having God as their king. But the people, who had become tired of the government of Judges, and reluctant to trust their government into the hands of Samuel's sons, who were worthless, were anxious to imitate the forms of government of their surrounding nations, and consequently they clamored for a king. Samuel seeing the danger to which this desire to be like other nations exposed the people, at first antagonized their demand for a king. He considered the motive for this request as springing from a desire to shake off the sovereignty of God (ch. 8: 7). After Samuel had warned them of the dangers and the hardships they were inviting, he reluctantly yielded to their importunity and

anointed Saul, son of Kish, as God had directed him to do, to the royal office (ch. 9: 11), after which he formally laid down his office (ch. 12). "Perhaps his greatest service to Israel was, that he fixed the ideal of what Israel's kings ever after should be—namely, men who rule under the authority and in the name of Jehovah."

Saul, the First King. The first king of Israel was chosen "to a throne yet to be established and to a kingdom that must be won." The man of the hour was at hand in the time of need. God prepares and selects the instruments he needs to carry on his work. "The situation called for a man, large of stature, courageous, enthusiastic, able to bring together rival factions and to command obedience in the face of the most desperate odds." Such a man was found in Saul, the son of Kish, a Benjamite noble, a man of wealth and influence. The first king was selected from one of the smaller tribes of Israel, but this tribe was geographically located between the north and the south. The people clamored especially for a soldier king, a leader with great magnetic power, and such a one they found in Saul. In stature he towered above all the people, and thus commanded their respect. He was a warrior of prowess and distinguished himself in a series of war campaigns against the Philistines at Michmash (13, 14); against Moab, Edom, Jobah and other places (14: 47); against the Amalekites (ch. 15); against the Philistines under the championship of Goliath (ch. 17); against David (ch. 20ff); against the Philistines when he fell on Mount Gilboa near the Plain of Esdraelon (ch. 31).

Saul began his royal career in a laudable way and ended it in a despicable manner. When he fell from grace he fell into disgrace. When the spirit of the Lord departed from him, as a result of his disobedience, the evil spirit of envy and jealousy dominated his mind. He first of all showed his evil disposition toward his own son Jonathan (ch. 14) and he grew worse and worse as he was reminded by Samuel, that he ruled only by divine sanction. Twice he endeavored to slay David, and once he attempted to take Jonathan's life on account of his friendship for David. In his fit of jealousy

and revenge he persecuted David and spent a lot of precious time, which he should have used in fighting the real foes of Israel, in chasing after a supposed rival to the throne. When he was deprived of the counsels of the priests and the prophets and obtained no more answers from the Lord, he resorted to the Witch of Endor, one of the representatives of the old heathenism which still survived in Palestine. No assurance of a successful termination of the impending conflict was secured. He met the Philistine attack without divine aid and without the full aid of all his subjects. His defenders were so lacking in courage, that the battle soon became a mad rout. Saul, who did not want to fall into the hands of the Philistines, fell upon his own sword and died a suicide on the battlefield. The house of Saul fell with Saul. A new dynasty was inaugurated through the enthronement of his successor. Through Saul's reign the rival Hebrew tribes were united into a nation. Through it, too, the highways of commerce were opened for the people of Israel, so that they could begin to enjoy the products of that highly civilized world. He fixed through the simplicity and severity of his own life a high democratic ideal of kingship. He made David's brilliant achievements possible by paving the way for his successor. Though his moral defects in later life eclipsed the splendor of his early life, there is much in his character that commands admiration. "David's tribute to him rests upon a substantial basis of facts." (II Sam. 1: 17-26.)

David, Israel's Greatest King. The reign of David occupies the whole of the Second Book of Samuel and chapters 11-29 of First Chronicles. As a young lad, David, the youngest son of Jesse, of Bethlehem, was privately anointed future king of Israel by Samuel at the command of God. His introduction to public life was made through one of the most heroic deeds on record. He dared to champion the Hebrew cause, when the defiant Goliath challenged the Israelites to furnish a contestant who would engage in mortal combat with him. David attacked the boastful giant with the simplest weapon, but with a weapon which he was capable of handling most skillfully and effectively. He slew the giant

and the Philistines were routed and defeated. David became the idol of the nation, the beloved champion of Israel's cause. His name signifies "Darling," and he was the most popular man that Israel ever produced. He had to endure many hardships under the unjust enmity of Saul; but the friendship of Jonathan was like a silver lining around the cloud of adversity, that darkened his early career. His tribulation helped to train him for rulership. His magnanimity toward Saul, his enemy, came to light on the dark background of his unpleasant experiences. He possessed unusual abilities. He could most skillfully handle both his tongue, his pen and his sword. Besides being the greatest ruler of his people and the most popular, he is also the sweetest singer of Israel, who immortalized his name through the production of some of the choicest Psalms ever composed.

At the age of thirty he ascended the throne of Judah at Hebron, which city was chosen as Israel's first capital by divine direction. He reigned there seven years and a half. An attempt was made, too, in the north to keep the kingdom for Ishbosheth, Saul's son; but this proved futile. With Saul's fall, Saul's house lost all claims to the throne. David's tact and genial nature won him the confidence of the people. He gathered about him a strong military force and distinguished himself as such an effective warrior that he convinced the whole nation of his ability to be their leader. The remaining ten tribes, as a result, set aside Ishbosheth in favor of David, and he became king over all Israel. His first great act, as king over all Israel, was to besiege the strong fortress of Jebus on Mount Zion and in capturing it. He then made that greatest stronghold in the nation, now known as Jerusalem, the capital of the nation. He overpowered all the surrounding foes, the Philistines, the Moabites, the Edomites, the Amorites, the Amalekites, and the Syrians, and extended the borders of his kingdom far beyond Canaan. Law and order were established within his kingdom.

David was renowned for his great piety. He had the ark of the covenant brought to Jerusalem amid great jubilation, and had planned to build the Lord a suitable temple in the

capital. He beautified the worship of Israel and endeavored to approach the high ideal Moses had left the people. Through his great confidence in Jehovah and through his inspiring psalms he led the people to put their trust in God. He both intensified the religious life of his people and helped to extend the borders of God's kingdom, improved the quality of the kingdom and increased its quantity. Though he was a man after God's own heart he was not a perfect man. In his later life he marred his otherwise excellent record with grievous sins for which he suffered severely. His own favorite son, Absalom, rose up in rebellion against him and caused him great grief through his rebellion and then through his untimely death. Another insurrection took place in his later life through Sheba (ch. 19: 41—20, 22), which was the prelude to the final disruption of the kingdom. He was truly the greatest of Jewish kings and was "the standard and model by which all his successors were measured, and his fame and glory remained uneclipsed until the coming of his Greater Son, in whom the unfulfilled spiritual ideals were realized."

Solomon, the Richest King of Israel. Solomon was the son of Bathsheba. David chose him as his successor, and lived to see him crowned king of Israel. He began his reign splendidly. He walked in the statutes of his father, David. When God gave him an opportunity to choose his chief good for life, he made choice of wisdom (1 Kings 3: 5-15). In the earlier part of his reign he was the wisest king of Israel. He was renowned for his superior wisdom in all the then known countries of the world. But his later follies eclipsed his earlier wisdom. "The wise young king became a fool with the passing years." Wisdom alone is not a secure safeguard against iniquity and folly. He was renowned for many great achievements. He carried out successfully David's plan for a magnificent temple, which was seven years in building. (1 Kings 6: 38.) Its dedication was the most splendid religious feast in history. His reign reached the high watermark of the kingdom. It may be called the golden age of Israel as far as outward prosperity is concerned. The enemies of Israel were crushed. The country had peace and rest for a period

of forty years. It was enriched through tributary nations and through undisturbed commercialism and industrialism. It was a period of unparalleled prosperity. Gold abounded. The hearts of the king and the people turned cold spiritually, while their pockets became enriched with gold. Prosperity frequently blights piety.

Solomon evidently belonged to that class of people who cannot stand prosperity. He entered for political reasons into entangling alliances with the surrounding world powers. He endeavored to make his capital city a rival in beauty and magnificence to the great cities of other nations of his day. He spent money lavishly for pomp and splendor and thereby sowed the seeds of dissolution through the heavy burdens which he imposed upon the people. He imitated other royal courts and added many wives to his harem, who induced him to introduce their gods into the temple. His love of luxury and licentiousness brought upon him the judgments of Jehovah. "Foes without and dissensions within the kingdom harassed his last days and he died a warning, rather than an example to the nation." (1 Kings, ch. 11.) His end brought the end of the united kingdom. He drove the thin end of the wedge of separation and his son the thick end of it and disrupted the kingdom.

Chronological Note. It is stated in 1 Kings 6: 1 that Solomon in the fourth year of his reign began to build the temple 480 years after the exile. Professor Robertson makes the following approximation of details:

Desert period.....	40	years
Joshua survived Moses.....	25	"
Judges from Othniel to Samuel.....	332	"
Saul's reign.....	40	"
David's reign.....	40	"
Solomon begins temple after.....	3	"

480 years

BLACKBOARD OUTLINE.

1. Tim. and Sou.—1095—975 B. C. Sam., King, Chr.
2. Found of K.—Need of st. cent. gvt.
3. Saul.—Call of sit. Saul lead. with mag. pow. Laud. bg.

desp. end.

4. David.—Grt. k. Grt. deeds. Gr. piety. Work. Laps.
Mod. k.
5. Sol.—Ri. k. Sup. wisd. Temp. bu. Suc. rule. Gr. prosp.
Extrav. burd. peo. Thin edge of sep.

REVIEW QUESTIONS.

When did the time of the United Kingdom begin and when did it end? What was the source of information of this period? Of what great need were the people convinced during the period of Judges? Whom did God raise up during this period as Israel's counsellor and deliverer? Who was the first king of the United Kingdom? What kind of a king did the people need and in what sense did the new king meet their expectations? How did he begin his career and how did he end it? What was the effect of Saul's reign upon the people of Israel? Who was Saul's successor? By what valiant deed did he endear himself to his people? What hardship had he to endure under the unjust enmity of Saul? Name some of the unusual abilities David possessed. At what age did he ascend to the throne and where? What place did he make the capital of the nation? For what was he specially renowned? How did he mar his excellent record and how did he suffer for his sins? In what sense was he the greatest of the Jewish kings? Who was the richest king of Israel? For what was he more particularly renowned in the earlier career of his life? How did he eclipse his earlier splendor in his later life? What magnificent structure did he erect to the honor of God? Why could the reign of Solomon be called "the golden age of Israel"? What led to the downfall of Solomon and how did he drive the thin edge of separation in his kingdom?

CHAPTER V.

THE DIVIDED KINGDOM.

Time and Sources of Information. We have no definitely fixed Bible chronology so that we can give positively fixed dates. Usually it is claimed that the division of the kingdom occurred 975 B. C., and that the captivity of the Southern kingdom took place 587 B. C., so that the period of the Divided kingdom would extend from 975-587 B. C. The sources of our information are the Books of Kings and the Books of Chronicles.

The Causes and the Effects of the Division. There were both direct and indirect causes for this division. The direct cause for the division was the suicidal policy adopted by Rehoboam, the foolish son of a wise father. Solomon had imposed heavy burdens upon the people through his luxury and his extravagance, and the people demanded of Rehoboam his son a reduction of these burdens; but he stubbornly refused. This caused the people of the north to revolt and to rend the kingdom in twain. The northern tribes elected Jeroboam, the crafty politician of the tribe of Ephraim, as their king. Only two of the twelve tribes, those in the south, remained with Rehoboam. From this time on the two rival kingdoms were known as the northern and the southern kingdom, or the kingdom of Israel and the kingdom of Judah. The indirect cause of this division was a deep-seated, ancient tribal jealousy, which was held in check for a brief period under David and Solomon. They had under the stress of a common danger united for a while under Saul, and under David the ten tribes were united with the southern kingdom, because David according to their conception possessed the true qualities of leadership, which no one among their tribes possessed. The union between north and south was never very strong. This weak bond of union was easily disrupted through the policy which Solomon and his son Rehoboam pursued.

The division resulted in some unfortunate effects both politically and religiously. Politically these two kingdoms

became two hostile foes, which frequently engaged in war with each other. Only once, and that only for a brief time, were they allied against a common foe. That was during Ahab's time. Religiously it steeped the northern kingdom in idolatry from which it never recovered. Even the southern kingdom suffered through contact with the idolatry of the northern kingdom, so that the pure religion of Jehovah was undermined. "The division ultimately meant for the Hebrews political ruin and exile."

The Northern Kingdom. The northern kingdom was of shorter duration than the southern. This is no doubt due to two facts, namely, the frequent change of dynasties and the lack of good rulers. The northern kingdom continued from 975—722 B. C., a little over two hundred and fifty years, and during that time it had nineteen kings and nine dynasties, and not one of these kings is recorded as a good king. The southern kingdom continued through all its years of existence under one dynasty, and it was blessed with some good rulers. Jeroboam, the first king of the northern kingdom, paved the way for the destruction of his kingdom through the policy which he adopted for its preservation. The establishment of the royal sanctuaries at Dan and Bethel for the purpose of counteracting the attractiveness of the temple worship at Jerusalem, caused Israel to sin. His policy became a stumbling stone and a rock of offence to Israel. His evil example was contagious and all his successors on the throne were perverted through it. Jeroboam's dynasty did not continue as long as his pernicious example. His son Nadab, after a reign of only two years, fell a prey to a conspiracy led by Baasha. Baasha's dynasty, which was of short duration, was a bloody one. His son Elah was slain after a short reign in a drunken debauch by one of his military commanders. The Hebrew army in the field proclaimed Omri, the commander, king, and he subdued the capital, which then was Tirzah, a little to the north-west of Shechem, and slew the assassin of Elah. He also vanquished another rival, Tibni, and then became the supreme ruler of the northern kingdom. He is called "the David of the northern kingdom," because

his successful reign marks a new epoch in his kingdom. He selected Samaria as a new site for the capital of his kingdom. Its strength consisted in its elevation and in the deep valleys which surrounded it. Omri, through his home and foreign policy, raised the northern kingdom to a position of power that exceeded its former self. He was succeeded on the throne by his son Ahab. Ahab adopted the policy of Solomon. He married a foreign princess and entered into an alliance with the Phœnicians and introduced Baal worship in his kingdom. The two great prophets, Elijah and Elisha, through their great efforts of religious reformation, sought to stem the tide of idolatry that was threatening to submerge the whole nation. Through a revolution led by Jehu, the mighty and bloodthirsty warrior, Ahab and his house were overthrown and the Baal cult was swept from the land. The Assyrian power began to secure a hold on the northern kingdom at this time. Jehu was compelled to pay tribute to this dominating power. Under Jehoahaz, Jehu's son, the northern kingdom suffered still greater reverses and indignities. Under Jeroboam II. the zenith of power and prosperity was reached in the northern kingdom. Jeroboam extended his borders in the north until they nearly reached the limits of David's and Solomon's kingdoms. This material prosperity, however, led to moral and spiritual decay. Amos and Hosea, these two prophets, laid bare the iniquities of that age in their pointed sermons. They denounced the economic crime of the oppression of the poor and the immorality of the idolatrous worship. Under the reigns of Zachariah, Menahem, Pekaiab and Pekah the fundamental weakness of the kingdom as depicted by the prophets becomes more and more conspicuous. The best king, Hoshea, secured the throne through the assassination of Pekah, the rebel. He faithfully paid the tribute to Assyria for six years until the people in Samaria, Tyre and Palestine, through the strong anti-Assyrian sentiment, caused him to rebel with the hope, too, that the Egyptians would come to their relief. Egypt, however, in this struggle proved to be a broken staff toward Israel, so that its help was of no avail. Sargon, the leader of the armies of Tiglath-Pileser,

conquered Samaria, and in the year 722 B. C. it fell into the hands of the Assyrians, and the Israelites were deported into foreign countries, and foreigners were brought from the East into the province of Samaria and into the territory occupied by the northern kingdom. The object of this deportation was to remove both civil and religious leaders that might stir up future rebellions in the land. The kingdom of the ten tribes came to an end and the ten tribes are apparently lost, being merged with the other nations of the earth. The northern kingdom was of short duration. Of its nineteen kings eight were murdered and one committed suicide. Nine dynasties followed each other in rapid succession through violence and murder.

The Southern Kingdom. The southern kingdom endured about 351 years, or 150 years longer than the northern kingdom. It, too, had nineteen kings and one queen, but only one dynasty, that of the house of David. It had only one capital, and that was Jerusalem. The kings of this monarchy as a rule reigned longer than those of the northern kingdom, and they followed one another in peaceful succession without convulsing the nation through serious revolutions. The territory of the southern kingdom was only about one-half the size of that of the northern kingdom, and yet it proved to be a greater force than that in its day. It enjoyed some superior advantages over the northern kingdom. Its seclusion helped to shield it against invasions through foreign foes. The hilly character of the country helped to develop strong, hardy and courageous people. These people, too, were more strongly united by political and religious ties than those of the northern kingdom. The one dynasty and the temple with its excellent equipment were potent factors in the consolidation of their union. A few of the twenty rulers were capable and efficient kings. Asa, Jehoshaphat, Hezekiah and Josiah were specially noted for their piety, and a few others for their efforts to promote the welfare of their country. Asa and Jehoshaphat checked the disastrous idolatrous practices, which had crept into the kingdom, and through their successful reforms they stayed the doom which so early befell the kingdom of Israel. The six

years' reign of Queen Athaliah, who slew all her grandsons, excepting Josiah, in order to secure the throne, distinguished her as the bloody queen of the southern kingdom. She advocated Baal worship, but her rule came to an ignominious end through the rebellion headed by the high priest Jehoiada. During the reign of Joash the Temple was repaired and purified from the idolatry that had crept in. In the latter part of his career he again fell a prey to gross idolatry. During the prosperous reign of Uzziah serious social and religious evils endangered the kingdom. During this period the prophets Isaiah and Micah endeavored to recall the people to "a purer worship and a more righteous life." Under Hezekiah partial reforms were introduced through the help of the two prophets named. During his reign the invasion of Judah by Sennacherib, the Assyrian, occurred, and it culminated in the remarkable deliverance of Jerusalem. The splendid reign of Hezekiah was followed by the reactionary reign of Manasseh, who endeavored to uproot the worship of Jehovah. The Assyrian power had come to an end and the world domination of the Chaldean power had begun. The kings of Judea had become tributary to this power. Jehoiakim became disloyal and called upon Egypt to come to his aid in his rebellion against Chaldea. He died soon after and was succeeded by his son Jehoiachin. It was during his reign, which lasted only three months, that Nebuchadnezzar, the king of Babylon, besieged Jerusalem and carried the king into captivity. Zedekiah became his successor and he, contrary to the advice of the prophet Jeremiah, joined a confederacy of neighboring princes in league with Egypt against Nebuchadnezzar. Then Nebuchadnezzar laid siege to Jerusalem and destroyed the city and the temple, blinded the king and led him and the inhabitants of Jerusalem into the Babylonian captivity along with the plunder of the temple. Thus ended the Hebrew State in the year 587 B. C.

BLACKBOARD OUTLINE.

1. Time and Sou.—975—587 B. C. K. and Chr.
2. Cause and eff. of div.—Dir. cau.: suicid. pol. of R. Ind. c.: trib. jeal. Pol. eff.: two count. host. foes. Rel.: taint. with id.

3. **Nor. kingd.**—Short dur. 19 k. 9 dy. Id. rev. dest. by Assy. 722 B. C. Dep. to Assy.
4. **South. k.**—150 yrs. long. than n. k. 19 k., 1 q. 1 cap. sh. by secl. Noted rul.: As., Jeh., Hez., Jos. Pr.: Is., Mic., Reb., Og, Baby. fell 587 B. C.

REVIEW QUESTIONS.

What were both the direct and indirect causes of the division of the kingdom? What are both the religious and political effects of the division? What did division ultimately mean for the Hebrews? Which of the two kingdoms had the shorter term of existence? Why did not the Northern Kingdom last as long as the Southern Kingdom? Which king's policy became a stumbling stone and rock of offense? How many dynasties did the Northern Kingdom have? Which of the Northern kings was called "The David of the Northern Kingdom"? What place did he select as a site for his capital and why? Which of the kings introduced Baal worship in his kingdom? Name the two great prophets, who, through their religious teaching, tried to stem the tide of idolatry. Which of the minor prophets laid bare the iniquities of that age in very pointed sermons? Which world power besieged Samaria, and when was it conquered? What became of the ten tribes? How many of its kings were murdered? How many years longer than the Northern Kingdom did the Southern Kingdom last? How many kings did the Southern Kingdom have and how many dynasties? Did it ever change its capital? Which of the two kingdoms had the larger territory? What advantages over the Northern Kingdom did the Southern Kingdom enjoy? What were the potent factors to consolidate this nation? How many kings ruled over the Southern Kingdom? Name those who were specially noted for their piety and for their efforts to promote the welfare of their country. Under whose reign was the Temple repaired and purified from the idolatry that had crept in? What two prophets endeavored to recall the people to a more righteous life? Which of the kings endeavored to uproot the worship of Jehovah? Which world power had come to an end and what other world power had gained on the nation? What great king laid siege to Jerusalem and destroyed the city? What became of the people?

CHAPTER VI.

THE CAPTIVITY AND THE RESTORATION.

1. **Time and Sources of Information.** The time of this period lasted from 587 B. C. to 432 B. C. The sources of information are the Second Book of Kings, the Book of Isaiah, of Jeremiah, of Ezekiel, of Ezra, of Nehemiah, of Haggai, of Zechariah and of Malachi.

2. **The Exiles During the Babylonian Age.** The first 48 years of the early Jewish period from 587 B. C. to 538 B. C. are known as the age of the Babylonian exile. The Jews were colonized as captives along the water courses of the province of Babylon. Some lived in the city. (Ezek. 17: 4, 5.) Some of these captives enjoyed a measure of liberty and were unmolested, whereas others had to endure hardships. Those who were among the first instalment of captives fared better than those who followed into captivity later. The lot of all, even without special oppression, was hard to bear. They had lost their country, their property and their temple worship. "By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion," they say in the 137th Psalm. Financially, however, they had opportunities in this land of traders to amass wealth, such as they did not have in their native country. As a result they were gradually transformed from farmers into tradesmen. They even had opportunities to rise to prominent government positions as the stories of Daniel and Nehemiah clearly show. They formed practically a Jewish state, and evidently remained a political unit, for they were allowed to rule themselves according to Jewish law and were permitted to retain their own princes in power. Elders represented the people as formerly. (Jer. 29: 1; Ezek. 14: 1.) They developed strong literary activities under the Babylonian rule. The Babylonians were a people of culture, and under the literary influence of that age, and removed from their temple worship, the Jews felt the necessity of preserving the records of their past history

in written form. The collection of the existing sacred books as well as the production of others took place during this period.

3. The Exiles During the Persian Age. After Nebuchadnezzar's death the power of Babylon rapidly declined, and in 553 B. C., Cyrus, the king of Anshan, conquered the city and became ruler of the Babylonian empire. He showed great leniency toward the nations which the Babylonians had deported, and gave them permission to return to their home lands. In one of his inscriptions he says: "The gods, whose sanctuaries from of old had lain in ruins, I brought back again to their dwelling-places and caused them to reside there forever. All the citizens of these lands I assembled and I restored them to their homes." Isaiah mentions the young world-conquering Cyrus as the divinely appointed deliverer of God's people. (Chap. 45: 1-4.) Jeremiah had foretold seventy years of captivity, followed by a return home. When Cyrus entered Babylon as a new ruler, great expectations were kindled in the minds of pious Jews. The Persian age became an age of a new redemption, a redemption from the Babylonian captivity. It was then that the Lord again turned the captivity of Zion and the Jewish people say in the language of the Psalmist, "We were like them that dream. Then was our mouth filled with laughter and our tongue with singing; then said they among the heathen, The Lord hath done great things for us." (Ps. 126: 1, 2.)

4. The Work of Restoration Under Zerubbabel. In 536 B. C., Cyrus issued his decree providing for the return of the Jews to their homeland. After a period of necessary preparation during that same year Zerubbabel, accompanied by Joshua, the high priest, started on the expedition for the homeland at the head of a great host of returning captives. (Ezra 2: 64-68.) After a wearisome journey of four months these returning exiles reached their homeland with great jubilation, and occupied Jerusalem and its adjacent territory. They erected an altar and celebrated the Feast of Tabernacles. Then they proceeded the following year to lay the foundation of the Temple. The Samaritans, who were their neighbors,

wanted a share in this work. The Jews, however, refused their help, because they considered them both political and religious renegades, on account of their admixture with heathenism. And they in consequence antagonized the Jews and misrepresented them at the court of Persia as traitors and succeeded in stopping the work. The people as a result became discouraged and demoralized and engrossed in their own affairs. The walls of the Temple stood unfinished for sixteen years until the prophets Haggai and Zechariah stirred the people up to renew their efforts in the completion of the Temple building. An appeal was sent to Darius, the new ruler of the empire, in which his attention was directed to the decree which Cyrus had issued permitting the construction of the Temple. After four and a half years in 516 B. C. the second Temple, known as Zerubbabel's Temple, was dedicated and the service of the priesthood restored.

5. The Work of Restoration Under Ezra. Nothing is known as to the conditions in Jerusalem for a period of fifty years after the dedication of the second Temple until Ezra comes upon the scene. No doubt it was another period of discouragement and religious depression under the continued opposition of the Samaritans. The Jewish people seemed to be without efficient leadership. The book of Esther reveals the attitude which jealous Gentiles assumed toward prosperous Jews. Under Ezra, a priest and a scribe, a second group of captives returned to Jerusalem. Permission was granted them by Artaxerxes, the king of Persia, to go up to Jerusalem to inaugurate a much needed reform. Accompanied by a large band of priests, Levites and Temple assistants, Ezra went up to the Holy City in 458 B. C., bearing with him large treasures to enable him to carry out the proposed work. His chief aim was to restore the law and see to it that it was executed. He attacked the existing abuses and opposed the mixed marriages between Jews and Samaritans, and endeavored to set them aside. At first he met with success, but later bitter opposition was stirred up against him by those whose families were threatened with disruption. An appeal was sent to Artaxerxes, the walls were broken down by the foes, and after

twelve years of earnest and heroic effort, Ezra was forced into retirement and another period of great depression came as a result. (Ezra 4: 6, 23, 24.)

6. The Work of Restoration Under Nehemiah. Nehemiah was a cup-bearer of king Artaxerxes, and when he heard of the sore distress in which his people were found at Jerusalem (Neh. 1: 3) it so saddened his mind that the king discovered his gloom and inquired into the cause of it. Nehemiah, fired with zeal for the religion of Jehovah, begged leave of absence from the king to go to Jerusalem to the relief of his people. This request was granted, and he went to the Holy City with a third group of returning captives. The old foes antagonized the new leader in every possible way, and sought to make all his efforts of none effect. But Nehemiah was a man of indomitable perseverance and of undying courage, and he pushed the work through successfully in spite of all the obstacles by fanning into a flame the enthusiasm of his brethren, and in fifty-two days he completed the construction of the walls of the city. He consolidated and established the Jewish community. During the latter part of Nehemiah's activity Ezra again came upon the scene and completed his work. In 444 B. C., after the walls were completed, a great national assembly was held before which Ezra read the law of Moses before them. (Neh. 8.) A marvelous revival of religion was the result of that religious education. Cornhill, a great authority on the Old Testament, says: "The 24th October, 444 B. C., is the real birthday of Judaism, one of the most important days of the history of humanity." Nehemiah returned home in 433 B. C. after his leave of absence had expired. After his departure the old abuses again became dominant, because the new and still feeble government was not vigorous enough to suppress them. Nehemiah came back again and resorted to radical and rigorous measures of reform, which proved effective. (Neh. 13: 23-31.) In 432 B. C. both Ezra and Nehemiah disappear from Old Testament history.

7. The Perils and the Blessings of the Captivity. The captivity was not without its perils for the Jewish people. The spirit of worldliness first of all imperilled them, because

they had opportunities of amassing great wealth, and this kept many from returning to Jerusalem to help to rebuild the religion of the fathers. They were also imperiled through the doubts such trying times would create. The thought that Jehovah permitted the temple to be destroyed and his people sent into captivity would sorely test their faith in God. Another peril that threatened their spiritual life was the growth of legalism. They began to cling to the letter that killeth and denied the spirit which giveth life. They were in danger of placing "the form before the reality, the act for the religious feeling behind it."

On the other hand the captivity was a blessing in disguise for the Jewish people. It saved them from idolatry, for after the captivity this evil disappeared forever from Israel. It placed Monotheism on a firmer basis than ever before. It taught them that Jehovah is not bound to the Holy Land nor to the Temple. It generated a vital sense of repentance and deepened the religious life of those who were not ossified through the spirit of legalism. It began to give them a view of the world-wide mission of the Jewish people. It awakened a deeper sense of their need of a Messiah. It was a period which caused new ideals to spring up in their minds and which unified the people as never before.

BLACKBOARD OUTLINE.

1. **Time and Sou.**—587—432 B. C. Kings, Isa., Jer., Ezek., Ezra, Neh., Hag., Zach., Mal.
2. **Ex. dur. Bab. Age.**—Col. al. wat. cour. of Bab. Lot sad. Tier. and pol. opp. Col. of sacred bks.
3. **Ex. dur. Per. Age.**—Cyrus len. toward Jews. Div. app. del. of Jews. An age of redem.
4. **Rest. und. Zerub.**—Zerub. and his exped. Laid Found. of T. Cel. F. of Tab. Trouble with Sam. Standstill of wk. Hag. and Zach. Mess. 516 Zerub. Tem. ded.
5. **Rest. und. Ezra and Neh.**—Exped. under Ezra. Enf. of law. Opp. Enf. ret. Neh. exp. Const. walls. Rev. of rel. 432 Ez. and Neh. disappear from hist.
6. **Per. and Bl. of Capt.**—Per. Worldl. Doubts. Form. legalism. Bl.—Saved Gr. id. pl. mon. on a form bas. gave people a new vis. Awak. deeper sense of need of a Mess.

REVIEW QUESTIONS.

How long did the period of captivity and restoration last? From what sources do we derive our information regarding this period? Where were the Jews colonized as captives in Babylon? How were these captives generally treated? What losses did these captives especially suffer and how did they deplore them? What opportunities had the captives afforded them? What caused them to be gradually transferred from farmers into tradesmen? What opportunities had they to rise to prominent positions? What political privileges did they still enjoy? How did they come to develop strong literary activities? What collection of books took place at this time? What world power conquered the Babylonian Empire? What great Persian king showed special leniency toward the Jews? What prophet had foretold the coming of such a ruler? How did the Persian age become an age of new redemption? How did they describe the joy which this redemption brought? Which Jewish leader was permitted to return to the home land at the head of a great host of returning captives? How long were they on their journey before they reached the city of Jerusalem? What feast did they celebrate? When did they begin to lay the foundation of the Temple? Who antagonized them in their work? What was the result of this opposition? Which prophets stirred up the people to renew their efforts in the completion of this work? To what emperor did they appeal for aid? When was the second Temple, known as Zerubbabel's Temple, built and dedicated? Under whose leadership did the second troop of captives return to Jerusalem? What king granted them permission to do so? What was the chief aim of this new leader? What was the result of his effort? What followed his retirement? Who was Nehemiah? What fact distressed him, and how did he obtain leave of absence from the king to go to Jerusalem? Name a few of the chief characteristics of Nehemiah. What great event did he achieve first of all? Who appeared on the scene when this work was completed? What great work of religious education was undertaken and with what effect? What was the result after Nehemiah returned to his home? How did he succeed in making his reforms effective when he came back to the Holy Land? What were the perils of the captivity for the Jews? How did it prove a blessing in disguise for them?

CHAPTER VII.

THE TIME BETWEEN THE TESTAMENTS.

1. **Time and Sources of Information.** There is a time of several hundred years between the close of the Old Testament and the first events of the New Testament dispensation. The Old Testament closes with the prophet Malachi about 397 B. C., and the New Testament dispensation begins with the birth of Christ, B. C. 4. This gap of four hundred years is full of providential movements preparatory to the coming of Christ. Many of the developments of these centuries, which are passed over in silence by the Word of God, come to light in the New Testament. We need to know some of these developments in order to get a clear conception of many of the statements which are found in the New Testament. The sources of information on this period we find in the books of Josephus, the apocryphal literature and in secular history. The fabulous records of the leading nations of the world at the time of the close of Old Testament prophecy have ceased and reliable records take their place.

2. **The Political History of the Jews During this Period.** This naturally divides itself into four distinct periods, namely, the continuance of Persian rule, until 331 B. C.; the Greek empire in Asia from 331—167 B. C.; the independence of Judea under the rule of the Asmonean princes from 167—67 B. C.; and the rule of the Herodian house from 40 B. C. to the destruction of the Temple, A. D. 70. The Persian rule lasted until 330 B. C., when Philip of Macedon conquered the Persian empire and established Grecian domination. This lasted from the conquests of Alexander through the Syrian rule to the Maccabean Independence. The Maccabean revolt occurred under the rule of Antiochus Epiphanes IV., who, when he made an expedition into Egypt, had heard that Judea had revolted and he hastened to Jerusalem and in great rage slew 40,000 inhabitants and sold an equal number into slavery and profaned the sanctities of the temple and carried its

rich treasures away as spoils. Mattathias, an aged Jewish priest, set Antiochus at defiance and headed a revolt against the Syrian domination and the heathen worship long before introduced into Palestine. This leader died in the midst of the expedition and was succeeded by his third son Judas, surnamed Maccabeus, who secured liberty for the Jews which they held for a period of one hundred years. Judas formed an alliance with Rome and was slain in battle 161 B. C. Several men succeeded Judas until finally Syria was reduced to a Roman province in 70 A. D. Rome henceforth held Palestine under its direct control. The material and selfish character of the Maccabean leaders led to the downfall of the Jewish kingdom. Under Roman rule the Herodian house arose and through it the land of Judea was almost independent. Herod was at first appointed governor of Galilee. As a young man he proved himself an efficient leader by suppressing the robber bands which infested Galilee. He married into the Maccabean family. He was appointed king of Judea in the year 39 B. C., and conquered Jerusalem 37 B. C. He was noted for his building proclivities and began to enlarge the temple 17 B. C. His aim was to win the approval of the emperor Augustus to conciliate the Jews by giving them that about which their chief interest centered and to immortalize his name through a great memorial. Herod was a natural tyrant. Power was his ruling passion, and he regarded with supreme suspicion any who might take it from him. His jealous disposition made his life miserable and caused him to make the lives of others miserable. Kent says of him: "It is difficult to find in all history a more pitiable sight than Herod in old age, hated by most of his subjects, misled by the members of his own family, the murderer of those whom he loved best, finding his sole satisfaction in putting to death his son Antipater, who had betrayed him, and in planning in his last hours how he might by the murder of hundreds arouse widespread lamentation."

3. The Origin of the Synagogue. The synagogue is unknown in the Old Testament and is very conspicuous in the New Testament. It originated between the Testaments. It

is supposed that it originated during the time of the captivity when "the loss of the temple worship and the conditions of the exile emphasized the need of worship and instruction." According to an early requirement no synagogue was permitted to be erected in a community where there were not ten men of leisure to take care of it. None could be organized with less than ten families. It played a most important part in the community life of the Jews. It was the house of assembly which was used "for the purpose of worship, education, and for the supervision of the social and the civil life of the community." Through the Jews of the dispersion synagogues were widely spread over the Roman empire in the time of Christ. They were even numerous in the land of Palestine. Doctor David Gregg says: "The synagogue was the creation of a necessity—viz., the necessity of the Foreign Jews for holy fellowship; 'as iron sharpeneth iron, so does the countenance of a man his fellow.' The truth of this proverb the synagogue proved to the Jews in foreign lands. Jew kept Jew a monotheist in the midst of polytheism; and Jew taught Jew the law of God, and the worship of God. Josephus tells us that the Jew knew the law better than he knew his own name. In the synagogue they argued themselves away from Hellenism into a deeper and fuller Hebraism and were made true and strong." These synagogues during the days of apostolic world-wide evangelism became the first preaching places of the apostolic mission bands, and they became the types of the modern Christian church.

4. **The Production of the Septuagint.** This is the oldest version of the Old Testament. It was a translation of the Old Testament into the Greek language, about 285—247 B. C. According to the story of Aristeas it was the work of 72 Jews who were sent by the high priest Eleasar to Alexandria by request of Ptolemæus Philadelphus and who were said to have completed the work in seventy days, and hence the version was called the Septuagint. It is more likely, however, that it was not made by Palestinian Jews, but by Alexandrian Jews, because the language of the Septuagint is Alexandrian, and not Judean-Greek. The Old Testament was

translated into the Greek language because the foreign Jews everywhere spoke the Greek language, which was then the language of the world. This version of the Old Testament was "Christ's Bible and also that of the apostles and the Gentile Christians." This version, which was widely circulated, prepared the way for gospel preaching.

5. The Rise of the Religious Sects and Political Parties.

Various religious sects and political parties are mentioned in the New Testament, which are unknown in the Old. We read of the Pharisees and the Sadducees, the Scribes, the Zealots and the Herodians in the New Testament records. The Pharisees, the Sadducees, the Scribes and the Zealots were religious bodies and the Herodians were a political party. These sects and parties play an important part in the Gospel records and in the records of the apostolic church. We naturally enquire when and how they originated and what they particularly represented.

These sects and parties, of course, originated during the period between the Testaments. The Pharisees, the Sadducees and another sect called the Essenes which is not mentioned in the New Testament, it is surmised originated during the Maccabean age. The Zealots and the Herodians came into existence during the period of Roman rule and the rule of the Herods. All these parties represent "the crystallizing of the different currents of thought" which prevailed during the various ages in which they originated. The word "Pharisee" means "Separatist." They were the religious purists and separatists of their day and were the real representatives of the religious life of the people. "In the days of the struggle against Antiochus and the Greek customs they stood for the law and the separation of Israel from all pagan life about them." They insisted upon a strict observance of the law and became the stern legalists of their people. They were pledged to a high standard of life, but their life consisted more in the punctilious performance of all kinds of religious ceremonies and rites, and in the observance of the letter of the law rather than in the observance of the spirit. They believed in the resurrection and in the existence of angels

and a spirit world. They also taught the doctrine of future retribution. They, however, devoted their attention chiefly in the study of the law to the mass of teachings about the law and neglected "the weightier matters of the law, justice and mercy and faith." They belonged to the middle class and were not very strong numerically, but they wielded a powerful influence over the people. Associated with them were the Scribes, the students and teachers of the law. "Their principal field was the synagogue and the Rabbinical schools and they were generally looked upon as the religious authorities of the day."

The Sadducees were the spiritual descendants of the priestly party in Jerusalem. The rise of the party of the Pharisees caused the development of the party of the Sadducees. The name of this party is supposed to have been derived from Zadok, who was by Solomon placed in charge of the Jerusalem temple. They consisted mostly of the aristocratic classes and the priestly families. They were especially influential in the Sanhedrim. They adhered to the Pentateuch, but denied the resurrection and the existence of angels and a spirit world. They were the liberalists and the materialists of their day. They were lax in the observance of the law and ready to join the political forces of Rome for political ends. They were the progressives and the opportunists in political life. They were weaker numerically than the Pharisees and had no influence with the people.

The Essenes were "a monastic order rather than a political or religious party." They are not mentioned in the New Testament, but the teachings and life of John the Baptist are very similar to their ideals and their life. The Zealots originated during Roman rule. They differed from the Pharisees in their patriotic zeal for the theocracy. They were ready to fight to the last ditch in the overthrow of Roman tyranny. One of the Lord's disciples came from this party, namely, Simon the Zealot (Luke 6: 15). The Herodians are mentioned in Matt. 3: 6; 12: 13. They were strong partisans of Herod. They eagerly longed for the restoration of the kingdom under one of the Herods, and were secretly antagonistic to the Roman procuratorship.

6. The Apocryphal Literature. Quite a number of apocryphal books appeared during the period between the Testaments. The word Apocrypha originally meant "hidden," but later the term assumed the meaning "uncanonical, uninspired, and not belonging to the Bible." The Protestant church did not accept these books as canonical books, nevertheless it did not declare them as having no value. They shed very valuable light upon the times in which they originated. "To the student of the centuries just preceding the Incarnation they are of deep interest as reflecting the life and thought of Judaism in one of its most eventful periods." The most important of Old Testament Apocryphal books are the book of Esdras, the book of Tobit and Judah, the book of the wisdom of Solomon, and the books of the Maccabees.

7. The Messianic Hopes of the Jews. The hopes of the Jewish people were never extinguished. "Eternal hopefulness is a marked characteristic of the Hebrew race." Their golden age was always ahead of them, not in their past, but in their future. The whole trend of Old Testament prophecy declared there is a better time coming. The promise of a coming Messiah kindled and nurtured this hope. During the dark centuries preceding the advent of Christ their star of hope for the coming of the Messiah shone brighter and brighter. But their idea of the coming Messianic kingdom became nationalistic, instead of being ethical and spiritual. They looked for a Messiah, who would shake off the foreign yoke and restore their national independence. This materialistic hope eclipsed the genuine hope which they should have cherished. It was "the dress of religious enthusiasts rather than the true picture of the way in which the divine purpose was to be perfected in human history." With these false hopes the people experienced grievous disappointments when the Messiah came and as a result they rejected him and called for the crucifixion of Christ.

BLACKBOARD OUTLINE.

1. **Tim., Sou. of Inf.**—a) Tim. 397 B. C.—4 A. D. b) Sou.: Joseph, Ap. Lit., Sec. Lit.
2. **Pol. Hist. of J.**—a) Per Rul. 331 B. C. b) Gk. rul. 331—167 B. C. c) Mac. Ind. 167—67 B. C. d) Rom. rul. 67 B. C.—70 A. D.
3. **Syn.**—Orig.. Minimum. Numb. Infl. of.
4. **Sept.**—Gk. trans. Translators, infl. of.
5. **Rise of Sects and Pol. part.**—a) Phar. b) Sad. c) Ess. d) Scr. e) Zeal. f) Herod.
6. **Apocr. Lit.**—Meaning of word. Value of. Most imp. Esd., Tob., Jud., W. Sol., Macc.
7. **Mess. Hop.**—Hopeful. ch. of J. Mess. Prom. Mat. Mess. Expect. Disap., hopes.

REVIEW QUESTIONS.

State the length of time which elapsed between the Testaments. Of what importance is a knowledge of these events which occurred during this time to an understanding of the New Testament? What are our sources of information? Into how many distinct periods does the history of the Jews divide itself between the Testaments? Name these periods. Mention the events of chief note connected with each period. Describe the beginning, course and end of the career of Herod the Great. When and how did the synagogue originate? How many persons were necessary for the organization of a synagogue? What important part did it play in the community life of the Jews? Of what benefit were they in the apostolic age to the Christian Church? What do we understand by the term Septuagint? How did it originate? How did it prepare the way for gospel preaching? Name some of the sects and political parties which are mentioned in the New Testament. When did they originate and what did each stand for? What do we mean by the term apocryphal? Of what value are the apocryphal books of the Old Testament? Why did the Protestant Church not receive them into the Canon? Name some of the most important of these books. What made eternal hopefulness a characteristic of the Jews? How did their Messianic hopes become materialized? What effect did this have upon the Jewish people during the time of Christ?

5. **Sol.**—Ri. k. Sup. wisd. Temp. bu. Suc. rule. Gr. prosp. Extrav., burd. peo. thin edge of sep.

Chapter VIII.—The Conquest and the Judges.

1. **Time.**—1451—1095 B. C.
2. **New Lead.**—Conq. fol. eman. Wise in coun., fert. in strat. Cor. in act.
3. **Conq.**—Can. lost div. right to the 1. Time of conq. opp. mir. ent. Three camp.
4. **Per. of decl.**—Snares and Tr. of id. Anarchy, rel. dec., cal.
5. **Per. of Jud.**—Judg.: Gen. 15 called by cal.
6. **Oppress.**—1) Mesop.: oth. 2) Moab: Ehud. 3) Mid.: Gid. 4) Am.: Jephth. 5) Phil.: Sam., Eli., Saul.
7. **Per. of Judg.**—Bl. in disg. learned ne. nat. un. Assu. God's gr. st. faith.

Chapter VII.—Israel's Training in the Wilderness.

1. **Mos. tr.**—In two Sch. Pat. flight call. del. of Is.
2. **Is. at Sin.**—Rec. law. Org. rel. tra.
3. **Is. sins.**—Gold. calf. Rev. at K. B. Encount with Sih. and Og.
4. **Moses' last serv.**—Def. of Mid. Sett. of 2½ trib.
5. **Tr. wil.**—Org. Rel. up. God. Good cit. end. hard. rac. loy. sch. of f.

Chapter VI.—Israel's Training in the Wilderness.

1. **Hist.**—Meth. Rec. o. h. aff. Bib. Hist. meth. rec. of pl. of red.
2. **Twof. Bg. of B. Hist.**—1) Hist. of m. 2) Hist. of Ch. F.
3. **Hist. of m.**—Cr. Fa. or. of Arts, deg. of R.
4. **Ev. Ch. Fa.**—Fl. Disp. Ad., En., No.
5. **Hist. of Ch.**—F. St. of Ab. 1921—1401 B. C. Sem. Lead.
6. **Call of Ab.**—Beg. of monoth. lib.
7. **St. of Jac.**—Jos. eco. prov. pav. way of Is.
8. **Opp. of Is.**—New dy. Mos. b. tr.

NEW TESTAMENT HISTORY

THE LIFE OF CHRIST.

CHAPTER VIII.

THE PERIOD OF PREPARATION.

1. **Time and Sources of Information.** The time covered by the period of preparation extends from B. C. 6 to A. D. 26 from the birth of John the Baptist to the beginning of the public ministry of Christ. The sources of information are the first chapters of the Gospels of Matthew, Mark, Luke and John. The earthly life of Jesus covered a period of about thirty-three years. Probably less than three years of his life was devoted to his public ministry and his passion. The rest of it was spent in preparation for his great life work. A twofold preparation preceded his public ministry. The way was prepared for him through his forerunner, and he himself was both generally and specially prepared for this important work.

2. **The General Preparation of Christ for His Work.** The general preparation of Christ for his work embraces his Incarnation, his early training, the silent years in which he passed through the period of youth and reached the stage of manhood. (a) Through his incarnation he was personally prepared for the great Mediatorial work which he came to perform. He did not take upon him the nature of angels, but the seed of Abraham. He was made flesh and tabernacled among us as the Shechinah in a living, moving tabernacle, or temple. The birth of Christ is one of the most marvelous events recorded in the annals of history. Without controversy great is the mystery of godliness through which God was manifested in the flesh. Jesus Christ made his first advent into the world under the reign of Cæsar Augustus, the first Roman Emperor, before King Herod the Great's death, four years previous to the Christian era. Nearly all chronologers

agree that our Christian era is wrong by at least four years. Unconsciously the Roman emperor helped to fulfil the Scriptures, when he ordered the census to be taken at that time as a basis for the future taxation of his subjects. This brought Joseph and Mary from Nazareth to Bethlehem, where Christ was to be born. Marvelous events occurred in connection with the birth of Christ. Three worlds were stirred, the angel world, the world of nature and the world of mankind. The angels sang a pæan over the plains of Bethlehem, the star of Bethlehem stood over the place where the child lay, and the friends of the new-born King of the Jews adored the Infant, and his enemies sought to take his life. "The group which gathered to gaze on him represented in miniature the whole of future history." Through the Incarnation and the subsequent development he was made perfect in his mediatorial person for the great work of Mediatorship between God and man. He was born of the virgin Mary, of the line of David, in the city of Bethlehem in Judea according to an ancient prophecy. (Micah 5: 2.) His name was called Jesus, the Greek for Joshua, which means Saviour, as the angel of the Lord had directed Mary. (Matt. 1: 21.) When Herod endeavored to take the life of the child the child was providentially rescued and carried into Egypt, and after Herod's death brought to Nazareth in Galilee.

b) **The early years of Jesus.** These are shrouded in mystery. Only one reference is made to them in the Scriptures. (Luke 2: 40-52.) His home was in Nazareth, a beautiful town nestled in the hills of Galilee, north of the Esdraelon valley. His foster-father was a carpenter (Matt. 13: 55), and Jesus himself evidently worked at that trade (Mk. 6: 3). His "home was one of the abodes of the godly and intelligent working class." Here he obtained his education, but it was only a "poor man's education." He was not "college-bred," but he acquired a splendid knowledge of God's Word and God's world. Only one incident of these early years is related by Luke (ch. 2: 41-52). At the age of twelve he went to Jerusalem to attend the Feast of the Passover. He then became a "son of the law." He was so deeply stirred "his

visit that a passion overpowered him to be about his Father's business. He went to the temple to worship and to learn. His mind was teeming with questions "to which he sought answers among the doctors of the law." The first recorded words of Jesus give us a glimpse into his inner consciousness and reveal the deep thoughts and purposes of his mind.

c) **The silent years at Nazareth.** Nothing is directly revealed in the Scriptures about the youth and the early manhood of Jesus. We are told in Luke 2:52 that he advanced "in wisdom and in favor with God and man." During these silent years his latent powers unfolded with all their unique splendor. He led a sinless life during the various stages of his development. "In the small town in which he lived he had a splendid opportunity to learn to know human nature. There are few places where human nature can better be studied than in a country village; for there one sees the whole of each individual life and knows all one's neighbors thoroughly." Here, too, he had a splendid opportunity to become acquainted with the world of nature. He was surrounded in Nazareth by some of the most beautiful scenes of nature. The landscape scenery is enchanting because "Nazareth is situated in a secluded cuplike valley around the mountains of Zebulun." Here there are beautiful gardens and groves of all kinds of fruit trees. "The fields are divided by cactus hedges and enameled with innumerable flowers of every hue." Here, too, he had an excellent opportunity to become acquainted with the Promised Land and with some of the greatest events of Old Testament history. "Behind the village rises a hill five hundred feet in height, from whose summit there is seen one of the most wonderful views in the world—the mountains of Galilee, with snowy Hermon towering above them to the north; the ridge of Carmel, the coast of Tyre and the sparkling waters of the Mediterranean to the west; a few miles to the east the wooded conelike bulk of Tabor; and to the south the plain of Esdraelon with the mountains of Ephraim beyond." Here the great stage of Old Testament history was spread before his view, where Deborah and Barak, Saul and Jonathan, Elijah and Ahab and

others had played important parts in the great events recorded in the Old Testament. The whole environment helped to prepare him for a greater work than that of any of the historical characters which had preceded him and that would loom up before his mental vision in Nazareth.

3. The Special Preparation of Christ for His Work. A twofold special preparation preceded the public ministry of Christ, namely, a preparation of the way of the Lord and the special preparation of the Lord for his Messianic work.

a) **The special preparation of the way of the Lord.** The way of the Lord was specially prepared through John the Baptist, the forerunner of the Lord Jesus Christ. It is customary in Oriental lands to prepare the way for the visit of a royal personage by lowering the hills and by filling up the valleys. So John the Baptist in a figurative sense prepared the way for Christ's public ministry through his proclamation of the law and his preaching of the kingdom of heaven. He lowered the pride of the self-satisfied Jews, who boasted of their Abrahamic descent, and he lifted up the hopes of the people through the glorious Messianic predictions which he fearlessly uttered. Full of fervor and full of deep convictions he, as a burning and shining light, helped to make the people susceptible for the coming kingdom of heaven. John the forerunner was but six months older than Jesus. He was reared in the southern part of Palestine. In due time he suddenly appeared in the Jordan valley as "a mighty prophet and preacher of righteousness" who spoke "from heart to heart, with the authority of one who was sure of his inspiration." As a voice crying in the wilderness he called the nation to repentance and as an outward symbol of an inward change of mind he baptized in the Jordan all who received his message with faith. To this great preacher who was revolutionizing society through his soul-stirring sermons Jesus came to complete the final stages of his special preparation for his supreme task.

b) **The special preparation of the Lord for his great work.** The Lord was specially prepared for his Messianic ministry through his baptism and his tempta-

tion. The baptism of the Spirit he obtained when he fulfilled all righteousness and was baptized by John in the Jordan. John at first was reluctant to baptize Christ, because he felt unworthy to administer the rite of baptism to one that was greater than he. To the Jews the baptism of repentance was a door of entrance into the Messianic era, but to Jesus it was "the door into the new epoch of which he himself was to be the author." His baptism brought him a new experience, the experience of the baptism of the Spirit through which his whole personality was consecrated and qualified for the threefold Messianic offices which he was to fill, namely, those of prophet, priest and king. A visible and audible token of this higher baptism appeared as he was praying after his water baptism (Luke 3: 21). The Spirit, as a dove, an emblem of purity and innocence, came upon him and a voice from heaven declared: "Thou art my beloved Son in whom I am well pleased." This baptism became his Messianic ordination. He was fully endowed with the gift of the miraculous powers which he revealed in his public ministry through his wonderful words and works and his astounding passion and triumphant resurrection. This supreme baptism led to another baptism, which we can justly call the baptism of fire in a figurative sense, which came to him through the sore temptation through which he passed. This was a negative preparation for the positive work which he was about to begin. He was led by the Divine Spirit into the wilderness to be tempted by the evil spirit. Character is made perfect through trial. Jesus' Messianic character was perfected through his temptation. The devil endeavored to lead him into compliance with the false Messianic hopes of the Jewish people, and thus he would have defeated the very purpose of God's plan of redemption. The people expected the Messiah to be a wonder-worker, to make bread as Moses did in the wilderness, and to perform wonderful feats to gratify their vulgar desire. The first and the second temptations appealed to this desire of the populace. The last temptation was one to win universal empire by submission to the devil and his ways. Christ conquered the foe with the Sword of the Spirit, which

is the Word of God. He was tempted in all things as we are, but he remained without sin. He yielded implicit obedience to every commandment and lived by every word that proceeded out of the mouth of God. He emerged out of the wilderness with the plan of his life "hardened by fire." He "started with his plan perfected and never deviated from it by a hair's-breadth." He was equipped both positively and negatively for his great life work upon which he then entered.

LESSON OUTLINE.

1. **Time and Sour.—Of Inf.**
 - a) Tim.: B. C. 6—A. D. 26.
 - b) Sou.: First Chapt. Matt., Mk., Luk. Jno.
2. **Gen. Prep. of Ch. f. h. Wk.—**
 - a) Incar.: Mess. Per.
 - b) Earl. Y.: Hom. occup. Ed. Vis. at Jer.
 - c) Sil. Y.: Gr. Knowl. o. hum. nat., nat., H. land, O. T. hist.
3. **Spec. Prep. of Ch. f. h. wk.—**
 - a) Prep. o. way o. Lord: Jno. Bapt., Prea., Bapt.
 - b) Prep. o. Lord: Bapt. door to n. ep. Mess., Ord., End. w. pow. Tempt.: Nat. of. Purp. of. Res. of.

REVIEW QUESTIONS.

State the time covered by the period of preparation. Name the sources of information. How long a period does the life of Christ cover? How much of that was spent in preparation? What twofold preparation preceded his public ministry? What does the general preparation of Christ for his public ministry embrace? How did his incarnation help to prepare him for his Messianic ministry? When and where was Jesus Christ born? Why do we say that he was born four years before the Christian era? How did the Roman emperor help to fulfil Scripture? Which three worlds were stirred at the birth of Christ and how? How was the child Jesus saved from the peril that threatened him? What kind of a home did Jesus have in Nazareth? What was his occupation? What kind of an education did he receive? At what age did he first visit the Temple and why? What effect did his temple visit have upon his mind? What do the first recorded words of Jesus reveal to us? What occurred during the silent years which he spent in Nazareth? What great lessons did he learn at Nazareth? How was the way of the Lord prepared for him? What great facts did John the Baptist proclaim?

Where was he born and raised? Where did he preach and with what results? To whom did Jesus go to complete the final stages of his preparation? Through what great events was the Lord specially prepared for his life work? Why was John the Baptist reluctant to baptize Christ? What new experience came to Jesus during his baptism? How did his baptism equip him for his work? Where and when did he receive his baptism of fire? Why was Christ tempted? What did the devil endeavor to induce him to do? How did he defeat the enemy? What was the result of his temptation?

CHAPTER IX.

THE PUBLIC MINISTRY OF CHRIST.

Christ's public ministry is reckoned to have had a duration of about three years. Within this short period of time he crowded a life so rich in words and deeds, that the world could not contain the books if a full record had been made of it. Each one of these three years of his activity is marked by a distinct characteristic. The first may justly be called the year of obscurity, the second the year of popularity, and the third the year of opposition. During the first year of his public ministry Christ was but sparsely known; during the second year, he was widely and favorably known; and during the third year he was intensely hated and bitterly opposed by his enemies, who finally succeeded in delivering him into the hands of sinners who crucified him.

1. **The Year of Obscurity.** Our records of the first year's work of our Lord are extremely meager. Only a few incidents are recorded of this his Judean ministry. These are not related by the Synoptists, but by the Evangelist John. John was more thoroughly familiar with the events of the first year of Christ's life than the others and his record of Christ's life gives us an insight into the activity of this year's work, "which is a kind of program of his future work." During this year he chose his first disciples, he performed his first miracle, made his first visit to the Passover during his public ministry, made the first cleansing of the temple, had his first great conversations with Nicodemus and the Samaritan woman, carried on his first ministry in Judea and did his first missionary work among the Samaritans.

1) **The first disciples.** When Christ emerged from the wilderness after the forty days' temptation he returned to the Jordan. There John the Baptist, when he saw him approach, pointed him out to his disciples as the Lamb of God that taketh away the sins of the world. On the following day he again directed their attention to the Lord as the Messiah. Two of John's disciples who stood by at once followed

the Master. They were Andrew and John. In an interview with the Lord these two were won by Christ. Andrew at once sought his brother, Simon, and brought him to Jesus. John, it is surmised, brought his brother James. As Jesus was on the point of leaving for Galilee he found Philip and Nathanael, so that Jesus immediately after his baptism and temptation made five or six disciples. (John 1: 35-51.)

2) **The First Miracle.** (John 2: 1-11.) With these disciples Jesus returned to Galilee, whence he had come. After three days he came to Cana, where he attended a marriage feast to which he and his mother had been invited. Here he performed his first miracle to save his friends from an unpleasant embarrassment and to reveal to them the great purpose of his mission upon earth to transform and to elevate human society. His miracles were the natural outflow of the Divine fulness of power that dwelt in him and they were also "symbols of his spiritual and saving work."

3) **The first Passover.** (1 John 2: 13-25.) Soon after the performance of his first miracle, Jesus returned again unto Jerusalem to attend the Feast of Passover. He had probably attended the Passover regularly since he had become a son of the law, but this was the first Passover which he attended during the period of his public ministry. He was now not only fully conscious of his Messianic calling, but also fully equipped for the great work which he was to perform. During this visit to the temple he made the first cleansing of the sanctuary. Great abuses had crept into the temple service. The sellers of sacrificial animals and the money-changers had usurped the place in the Court of the Gentiles for their trade and had practically barred the Gentiles out. Jesus was pained by this selfishness and this impiety. The zeal of the Lord's house as it were consumed him and with "the look of irresistible purity" he went to work and drove the whole impious traffic out of the temple ground. None dared to withstand him. "It was the beginning of his reformatory work against the religious abuses of the time."

4) **The first great Conversations of Jesus.** Jesus was a marvelous conversationalist. The first great con-

versation of Jesus on record is that which he had with Nicodemus. Jesus must have made a deep impression on the Jews in Jerusalem, as is shown by the visit of Nicodemus. He was a member of the Sanhedrin, a ruler of the Jews. He was deeply impressed by what he had seen and heard of Jesus. He came to Jesus by night on account of his timidity to have an interview with him. This Master in Israel came to the Master sent from God to seek light on the kingdom of God. The Lord told him in unmistakable terms that he needed the new life from above, which is obtained through the new birth, in order to obtain this light. "Except a man be born from above he cannot see the kingdom of God." Nicodemus did not seem to comprehend fully the Master's teaching. If he had told him that the Gentiles need such a regeneration he would likely have understood it better. This teaching furnished the keynote of all the Lord's teaching on the kingdom of heaven. It was a spiritual and heavenly kingdom which he came to establish and not a kingdom of this world as the Jews had surmised. (John 3: 1-2.)

4) The First Ministry in Judea. After this Jesus came with his disciples into the land of Judea, and there he tarried with them and baptized (John 3: 22). Some are of the opinion that he continued the work of John the Baptist at this place after John had been imprisoned. We do not know how long this ministry in Judea was prolonged. The results show that it was successful. The report went abroad to the Pharisees that he was making and baptizing more disciples than John did. (John 4: 12.) And this disturbing rumor was the reason for his retirement to Galilee.

5) The First Missionary Work in Samaria. When Jesus heard that his success in winning followers had aroused the attention and the animosity of the Pharisees he withdrew into Galilee. In returning to Galilee he did not take the usual roundabout way through Jericho and the Jordan valley, but he took the short cut through the hill country on the west side of the Jordan. We are told that "he must needs go through Samaria." There was evidently an evangelistic reason for this need. On this trip he had that mar-

velous conversation with the Samaritan woman at Jacob's well, and through her co-operation a large number of Samaritans were led to faith in him. (John 4: 1-42.) Two marvelous conversations are recorded in the first year of Christ's ministry. Some of the deepest and the most far-reaching truths of the kingdom of God were uttered during these conversations. The very first year of Christ's ministry revealed "the shadow of that most frightful of all national crimes, which the Lord has ever witnessed, the rejection and crucifixion by the Jews of the Messiah."

2. **The Year of Popularity.** This year was spent mostly in the Province of Galilee. Here Christ found a class of people that were "unsophisticated with the prejudices and supercilious pride of Judea, where the sacerdotal and learned classes had their headquarters." The events that occurred during this year are not recorded in chronological order in the Gospels, and hence we cannot give them in the order in which they occurred. He revealed himself during this year as the Miracle-worker and the great Teacher and Preacher. Both his miracles and his sermons attracted the masses. Many came to him to be healed and others came out of curiosity to see and to hear the great preacher. During this year he made three preaching tours through the towns and villages of Galilee, heralding the glad tidings of the kingdom of heaven. (Luke 8: 1-3; Matt. 9: 35.) He also on these trips healed all manner of sickness among the people. (Matt. 4: 23.) These cures elicited the exclamation, "We never saw it on this fashion." (Mark 2: 12.) We can only mention a few of the great events which occurred during this year of public favor in the ministry of Christ.

1) **The removal of his home to Capernaum.** (Luke 4: 15-32; Mark 1: 14, 15; Matt. 4: 13.) Christ visited his home town Nazareth and appeared on the Sabbath in the synagogue, and being known as a preacher, was asked to read the Scriptures and address the congregation. When he read a Messianic passage from the prophecy of Isaiah and declared that the Scriptures were fulfilled in and through him the people of Nazareth became indignant and rejected him. He

miraculously tore himself away from them or else they would have flung him over a rock "and crowned their proverbial wickedness with a deed which would have robbed Jerusalem of her bad eminence of being the murderer of the Messiah." (Luke 4: 16-30.) As a result of his rejection at Nazareth he moved his home from Nazareth to Capernaum. Capernaum was one of the leading cities among those which were clustered around the sea of Galilee. It was located on the north-western shores of the sea of Galilee and was the home of Peter and a few others of his disciples. Capernaum became not only his home, but also the center of his itinerary through all that district to preach in the synagogues. Here he extended the final call to his first disciples promising to make them fishers of men. (Matt. 4: 18-20; Mark 1; 16-20; Luke 5: 1-11.) Here he preached some great sermons and performed some of his mighty works.

2) **Some of the miracles which he wrought during this year.** Among these we find the healing of the leper (Matt. 8: 1-3), the healing of the paralytic (Matt. 9: 1-8), the healing of the centurion's servant (Matt. 8: 5-15), the raising of the widow's son at Nain (Luke 7: 1-17), the raising of Jairus' daughter (Matt. 18-26), the healing of the daughter of the Syrophenician woman (Mark 7: 24-30), the feeding of the five thousand (John 6: 1-14), the stilling of the storm (Matt. 8: 23-27), the healing of the man possessed by demons at Gadara (Matt. 8: 28-34). These are some of the many great miracles which Christ performed during the second year of his public ministry. He demonstrated that he controlled the elements, could conquer all manner of diseases, subdue evil spirits and even conquer death.

3) **Great sermons which he preached during the year.** Two of his many sermons preached during this year deserve our special attention, namely, the Sermon on the Mount, and the great Parable Sermon which Christ preached on the shores of the sea of Galilee. These are both remarkable sermons. The subject of both is the kingdom of God. This kingdom is presented as Doctor Edersheim puts it, "successively, progressively and extensively." The Sermon on the Mount

is recorded in Matthew's Gospel, chapters 5-7. In this sermon, Christ as the King "is flinging open the gates of his kingdom." He reveals unto his hearers the fundamental laws of the kingdom of heaven. In the introduction to the sermon he describes the character of its subjects, then he proceeds to delineate the character of the righteousness of this kingdom, and then he sets forth the deeds and the aspirations of its subjects, gives them a few admonitions and ends the sermon with the parable of the foolish and the wise builder. Both the substance of the sermon as well as the spirit in which it was delivered made it profoundly impressive.

Christ delivered two series of parables, one preceding his transfiguration and one following it. The great parable sermon which he preached on the shores of the sea of Galilee is found in the thirteenth chapter of Matthew. This "exhibits the elementary truths concerning the planting of the kingdom of God, its development, reality, value and final vindication."

4) **The Results of His Great Galilean Ministry.** Great results were achieved during this year of Christ's ministry, both along the line of his active and his passive mission. He secured through his efforts during this year:

a) **A small company of reliable followers.** During the high tide of his popularity the masses clustered about him. Whole cities were stirred up through his messages and his miracles. As a result of one day's work in Capernaum, "all the city was gathered together at his door." (Mark 1: 33.) When he had fed the five thousand the tide of enthusiasm ran so high that they endeavored to make him a king. (John 6: 15.) But when he began to preach the earnest truths of the kingdom of God the masses were sifted and the true followers of Jesus were brought to light, and they were reduced to the small number of twelve, who still loyally adhered to him because they were conscious of the glorious fact that he had words of eternal life. These faithful witnesses he trained to become heralds of the greater truths of the kingdom, which were brought to light through the passion and the resurrection of the Lord.

b) **A larger group of bitter enemies.** The more popular Jesus became with the masses the more intense became the animosity of his enemies against him, because they were bitterly jealous of his marvelous success. The Scribes and the Pharisees, the cultured and the professedly saintly classes, became more deeply antagonistic against him as this year rolled on. They accused him of blasphemy when he forgave the sins of the paralytic. (Mark 2: 7.) They made it a business to send representatives from Jerusalem to follow him up and to watch him closely and to antagonize him wherever they could. (Mark 7: 1.) The affection for him was deepened among his true friends and the enmity became more intense among his enemies. The gospel which he preached became a savor of life unto life to those who believed and a savor of death unto death unto those who disbelieved. During this period he showed forth his Messianic character through his teachings and his works. He spoke of himself in that favorite name of his, "the Son of man."

3. The Year of Opposition. The opposition arose against Christ on account of his humble origin, the character of the disciples whom he chose and the attitude which he assumed against many of the ritual observances of the Pharisees, especially in regard to the observance of the Sabbath. Among the chief events that occurred during this year are the following:

1) **The approaching storm.** During the high tide of the Master's popularity the people cherished wrong ideas with regard to his kingdom. He, as a true teacher, did not accommodate himself to their erroneous notions, but he proceeded to tell them that they were following him out of wrong motives, that they were seeking him for the material bread which he had produced for them, instead of seeking the spiritual bread, and declared to them that he himself was that bread sent down from heaven to give life to the world. (John 6: 22-59.) Many of his disciples, as a result of this teaching, were disappointed in their expectations and turned back and walked no longer with him. At the same time Christ came

into collision with the Scribes and Pharisees, the representatives of the official classes in Jerusalem over the question of fasting. (Mark 7: 1-23.) After this break with the people and the official classes Jesus was left alone with his disciples, who confessed him to be the "Holy one of God." (John 6: 69.) He at this time put the question to his disciples: "Will ye also go away?" They affirmed their undying allegiance to him. From this time on Christ began to avoid the multitudes. He retired a short time into the coasts of Tyre and Sidon. (Matt. 7: 24; Matt. 15: 22.) Then he journeyed through the midst of the border of Decapolis (Mark 7: 31) and came back to the sea of Galilee, where he was again surrounded by the multitudes. Here he fed the four thousand (Mark 8: 1-9). The Pharisees again attacked him and demanded a sign of him from heaven. He now retired northward into the region of Cæsarea Philippi where Peter made his great confession in response to the question: "And whom do ye say that I am?" (Mark 8: 29.) Here, too, the Master gave the disciples their great commission in the use of the legislative and judicial powers. (Matt. 16: 19.) Here he also gave them the distressing instruction regarding his approaching passion and death. Here Peter was overpowered by the great temptation to thwart, if possible, the purposes of God in the passion of his Son. Here again the Master placed before his disciples the great decision they must make in order to be his disciples, they must decide to lose their life in order to find it. They were distinctly told that discipleship meant "hardship and service, the renunciation of all self-interest and self-seeking."

2) **The Transfiguration.** (Matt. 17: 1-13.) This marvelous event, which occurred on one of the spurs of Mount Hermon in the presence of a few witnesses, armed the Master for the great passion that awaited him in Jerusalem, and prepared his disciples for the terrible struggle that awaited them. In the presence of Peter, James and John, who became the witnesses of his greatest soul agony in Gethsemane, he was transfigured. This wonderful outbursting of his inner glory took place while our Lord was engaged in prayer. He

no doubt prayed for the exodus which he should accomplish at Jerusalem. His divine splendor and the splendor of the spirit of self-sacrifice transfigured his entire person, so that his countenance shone as the sun and his garments became white as snow. Two heavenly visitors, Moses and Elias, representatives of the earlier and the later theocracy of the Old Testament, appeared and conversed with him about the great end of his career which was to take place at Jerusalem. And a voice from heaven proclaimed Christ as the Son of God, and expressed approval of his character and his work. This marvelous experience strengthened the Lord for his passion and prepared the disciples to understand the great mystery that awaited them in the coming passion of the Lord.

3) **Feasts at Jerusalem.** Jesus attended two feasts at Jerusalem during this year, namely, the Feast of Tabernacles and the Feast of Dedication. The Feast of Tabernacles was the most popular of the feasts of the Jewish year. Large throngs of people attended it and the waves of enthusiasm rose high, especially when the symbolic rite of the smiting of the rock in the wilderness was celebrated on the temple ground. It was in connection with this feast that Jesus extended his great invitation to all who thirst and offered them the great promise of an overflowing fulness of the Divine Spirit. (John 7: 37, 38.) Here he declared himself to be the light of the world and pointed out that true discipleship implied the doing of his will. (John 8: 12, 31, 32.) Here the Jews threatened to stone him to death on account of the Messianic claims which he made for himself. The Feast of Dedication occurred in the winter. It was at this feast that Jesus healed the man who was born blind. (John 9: 1-34.) The Jews now assumed open hostility against him and against all who befriended him; they even excommunicated the healed man on account of his professed friendship for the Lord.

4) **The Perean Ministry.** Jesus spent a large part of his public ministry during this year in the Province of Perea. At least six months of this year were spent in this province beyond the Jordan. Some of his most important parables were uttered during this period of his public ministry.

Not very many incidents occurred, but many discourses and parables were uttered by the Lord. Several important visits were made by the Lord during this year in private homes, one in the home of a Pharisee and the other in the home of a clover-leaf of friends in Bethany. In connection with the visit in the Pharisee's house the Lord delivered an earnest address against the hypocrisy of the Pharisees. (Luke 11: 37-54.) This denunciation of their sham piety embittered them still more against him, and they laid wait to find a cause to proceed against him. During the other visit in the home of his friends (Luke 10: 38-42) he gently reproved Martha for her cumbersome cares and commended Mary for the wise course which she pursued. During this year, too, he sent out the seventy on an evangelistic mission through all the towns and villages which he had purposed to visit. (Luke 10: 1-20.) These are a few events that occurred during his Perea ministry.

5) Discourses and Parables. Among the many discourses delivered during this year we will mention only the following: That of the two kingdoms, the kingdom of light and darkness (Matt. 12: 22-45); the one on the disappointments on the day of judgment (Luke 13: 22-30); and the one on the little children and the kingdom (Matt. 19: 13-15). Among the many parables which Christ uttered the following are the most conspicuous: The parable of the good Samaritan (Luke 10: 25-37); that of the foolish rich man (Luke 12: 13-21); that of the Great Supper (Luke 14: 16-24); the threefold parable of the lost sheep, the lost coin and the prodigal son (Luke 15: 1-32), and that of the unjust steward and Lazarus and Dives (Luke 16: 1-31).

6) Miracles. Among the miracles of this year we find that of furnishing the Tribute money (Matt. 17: 22-27), that of healing the man born blind (John 9: 1-42); that of healing the Ten Lepers (Luke 17: 11-19); that of healing blind Bartimeus (Luke 18: 35-43), and that of the raising of Lazarus from the dead (John 11: 1-45).

7) Visits on the way to Jerusalem. On his last journey toward Jerusalem, Jesus visited two homes, the

one was a home of a newly converted publican at Jericho, and the other the home of his inner circle of friends at Bethany. In the first home he gave a special expression of his love toward a penitent and believing sinner. He demonstrated that he must enter into the home and the life of those who comply with his conditions of grace. (Luke 19: 1-10.) In the other home his friends demonstrated their love toward him. (John 12: 1-9.) A double master passion came to light in this home, namely, the master passion of love and the master passion of greed. Mary through her passionate love for the Master poured out a costly ointment upon the Lord and anointed his body for his burial, as the Lord interprets her act. And Judas in his master passion of greed poured out a flood of criticism upon the head of the benefactress. The Lord chided the critic and commended the benefactress, Mary. These two visits on the way to Jerusalem demonstrate how Christ shows his love toward those who sincerely seek him and how his sincere friends show their love toward the Master.

LESSON OUTLINE.

I. The Year of Obscurity.—

- 1) F. dis. 2) F. Mir. 3) F. Pass. 4) F. Min. in Jud.
- 5) F. Miss. in Sam.

II. The Year of Popularity.—

- 1) Rem. of Hom. to Cap. 2) Some Mir. 3) Great Ser.
- 4) Res. of Gal. Min.
- (1) Loyal fr.
- (2) Bitt. enem.

III. The Year of Opposition.—

- 1) The app. storm. 2) Transf. 3) Feasts at Jer. 4) Perean Min. 5) Disc. and Parab. 6) Mirac. 7) Visits on w. to Jer.

REVIEW QUESTIONS.

How many years did Christ spend in his public ministry? Name the distinct characteristics of each of these years, and state the reason why they are so characterized. Where do we find the chief record of his first year's work? Name the five principal events mentioned in our lesson out of this year's life of Christ. What two great conversations occurred during this year? Where did Christ spend the most of his time during the second year of his public ministry? What made him so

popular during this year? To what place did he transfer his home and why? Name some of the leading miracles of this year. Name the two great sermons preached during this year and give a brief analysis of each. What were the results of his Galilean ministry? What signs of an approaching storm in his life appeared at the beginning of the third year of his public ministry? What great event in his life prepared him and his disciples for the great passion that awaited him at Jerusalem? What two feasts at Jerusalem did Jesus attend during this year, and what special incidents occurred in connection with these visits at Jerusalem? How much of his time did he spend in the Province of Perea during this year? Name a few incidents that occurred during his ministry in Perea. Name a few of the discourses he delivered this year. Name some of the most conspicuous parables which he proclaimed at this time. What miracles did he perform during this last year of his public ministry? Which of these miracles specially deepened the affections of his friends for him and the enmity of his opponents against him? Name the two visits of the Lord in private homes on the way to Jerusalem and state what each visit specially demonstrated.

CHAPTER X.

THE CROSS AND THE CROWN.

The week of passion, which culminated in the crucifixion and in the resurrection of our Lord, was crowded with extraordinarily significant events. These took place in or near Jerusalem. This most eventful week in the annals of history began with the triumphal entry of Jesus into Jerusalem and ended with the triumphant victory of Christ over death and the wicked designs of all his enemies.

1. **The Triumphal Entry.** Jesus spent his last Sabbath with his friends at Bethany. He had been accompanied to that suburb of the Holy City by a large throng of pilgrims on the way to the Feast of the Passover. When he appeared on a colt "as the King of simplicity and peace," on the Sunday after Sabbath, these throngs of pilgrims on the way to the city lined up in a triumphant procession and welcomed the Lord with enthusiasm and began to shout: "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" (John 12: 13-16.) "It was a deliberate assumption of Messianic dignity by Jesus, and an acknowledgment of him as the Messiah on the part of the people." After a brief visit to the Temple and a survey of the prevailing conditions there the Lord returned to Bethany.

2. **The Last Great Days of Public Activity.** These were Monday and Tuesday. On Monday morning on his return to the city he saw a barren fig tree and cursed it as an emblematic act, showing the curse that would befall the nation that had failed to produce the fruits of righteousness. (Mark 11: 12-14.) In Jerusalem he entered the Temple and once more purged it as he had done during the beginning of his public ministry. (Mark 11: 12-14.) On Tuesday was the day of the great controversy with the Pharisees, the Sadducees and the Herodians. They came to him as he taught in the temple and demanded that he should announce to them by what authority he did such things. "They entered into a keen and prolonged controversy with him in points selected before-

hand, putting forward their champions of debate to entangle him in his talk, their distinct object being either to discredit him with the audience, or to elicit something from his lips in the heat of the argument, which might form a ground of accusation against him before the civil authority." He answered their political question about giving tribute to Cæsar and their theological question concerning the resurrection, as well as the scribes' question about the greatest commandment in such a triumphantly conclusive manner, that they were completely and permanently silenced. (Matt. 23: 15-27; Mark 12: 28-34.) Then followed the scathing denunciation of the Pharisees and the Scribes. (Matt. 23: 1-39.) After this he commended the liberal gift of the widow (Mark 12: 41-44), and then went out of the temple never to return into it again. (Mark 13: 1, 2.) On his way over the Mount of Olives he stopped with his disciples and delivered a message on the coming destruction of the city. (Mark 13: 1-37.)

3. The Passover and the Lord's Supper. (Mark 14: 23-31.) Jesus rested on Wednesday. He possibly spent the day in communion with his friends and with his heavenly Father. Judas during that day conspired with the enemies of the Lord to betray him. (Mark 14: 10, 11.) On Thursday he sent two of his disciples to prepare the Passover for him, and when the even was come he sat down with the Twelve in the room of some secret disciple on Mount Zion to celebrate the Passover. On the way to the supper his disciples had engaged in a dispute as to who should be the greatest, and reached the supper table in a frame of mind utterly unfit for the solemn services that were before them. (Luke 22: 24.) He first of all taught them a most effective lesson in humility by washing their feet. (John 13: 1-11.) Then he made the startling announcement that one of his disciples would betray him (John 13: 21-30), and then he proceeded to institute the Lord's Supper, which the disciples were admonished to observe as a perpetual memorial of his dying love. (Matt. 26: 26-29; I Cor. 11: 25.) After the supper he delivered that most tender and sublime farewell address, called "the Holy of Holies," recorded in the Gospel according to St. John,

chapters 14, 15, 16. At the close of the supper followed the great High Priestly prayer, the sublimest prayer ever offered upon earth, which is recorded in John's Gospel, chapter 17.

4. Gethesmane and the Arrest. After this memorable supper Jesus went with his disciples into the garden of Gethsemane at the foot of Mount Olivet, a place where he had been in the habit of going with his disciples for rest and for private devotion. Here he spent an hour in the most excruciating agony of soul (Mark 14: 32-42). "It was the final onset of temptation, from which his life had never been free. . . . While the poor disciples were sleeping away the hours of preparation for the crisis, which was at hand, he had thoroughly equipped himself for it; he had fought down the last remnants of temptation; the bitterness of death was past; and he was able to go through the scenes which followed with a calmness which nothing could ruffle, and a majesty which converted his trial and crucifixion into the pride and the glory of humanity." After Jesus had calmed his mind through his triumphant submission to the redeeming will of his heavenly Father, Judas the betrayer came with the chief priests and elders and with the band of soldiers and the temple guard and through a sign of friendship betrayed his Master into the hands of his enemies. (Mark 14: 4-50; John 18: 1-11.) The disciples forsook the Lord while he was led away to the palace of the high priest to await his trial.

5. The Trial. "There were two trials, an ecclesiastical and a civil trial, in each of which there were three stages. The former took place before Annas, then Caiaphas, then the Sanhedrin, and lastly before a representative meeting of this court; the latter took place first before Pilate, then before Herod, and lastly before Pilate again." This double procedure arose out of the peculiar political situation of the country. The Jewish supreme court had the right to try all religious cases, but it could not execute a capital sentence against any offender that it had condemned. Hence it was compelled to appear before the civil court, or the governor, whenever it had such a case on its hands. The ecclesiastical court con-

demned Christ to death, because it had declared him to be guilty of blasphemy. (Mark 14: 61-64.) But the Roman court would not condemn any one to death on such a charge, and hence the hypocritical Pharisees made out to charge him with treason before Pilate (Luke 23: 2). Pilate discovered the groundlessness of their accusation and though he declared Christ innocent, he as a "man of compromise and maneuver" was driven into compliance with the wishes of Christ's enemies and sentenced him to be crucified. (Matt. 27: 22-26.)

6. The Crucifixion and the Burial. The day of the crucifixion is the most eventful day in the life of Jesus. "Nearly one-twelfth of the matter in the four Gospels is occupied with the account of this one day. If the whole story of Christ's life were written out with equal completeness to this one day's record, it would require more than four hundred volumes as large as the New Testament." After Jesus had been subjected to the horrible ordeal of scourging and the most inhumane ill-treatment and mockery, he was led out to Calvary, supposed to be a hill on the north side of the city, outside of the city walls, and there he was crucified between two robbers. (Mark 15: 23-34.) "Crucifixion was an unspeakably horrible death. As Cicero, who was well acquainted with it, says it was the most cruel and shameful of all punishments. 'Let it never,' he adds, 'come near the body of a Roman citizen; nay not even near his thoughts, or eyes or ears.' It was reserved for slaves and revolutionaries, whose end was meant to be marked with special infamy."—Stalker. He not only suffered the physical agony of the crucifixion, but there-with an indescribable agony of soul. He was crucified at nine o'clock in the forenoon and died at three in the afternoon. (Mark 15: 25, 34.) Seven words he uttered from the cross during these hours of agony. The first was a petition to his heavenly Father in behalf of those who crucified him, a prayer for sinners. (Luke 23: 34.) The second was a word to the dying thief, words of consolation to a penitent soul (Luke 23: 43); the third was a word to his mother and to his beloved disciple, John (John 19: 26, 27); the fourth an

expression of his spiritual agony (Matt. 27: 46); the fifth an expression of his physical agony (John 19: 28); the sixth an expression of his victory (John 19: 30), and the seventh the dying cry of the Saviour, the committal of his spirit into the hands of his heavenly Father. (Luke 23: 46.) Miraculous events that occurred during the day of the crucifixion demonstrated that he who died on the cross was an extraordinary person. The marvelous darkness that covered the land, the earthquakes and the rending of the veil in the temple, all indicated that both nature and the supernatural were in accord with him whom the Jews had rejected.

The burial took place on the day of his death. A few of the secret friends of Jesus boldly came out on the Lord's side and helped to pay the last tribute of respect to their departed Lord. Joseph of Arimathea and Nicodemus with certain of the women took the body from the cross, having obtained permission from the governor, and laid it in a new tomb, which Joseph himself had hewn out of a rock. It was in a garden near the place where Christ was crucified.

7. The Resurrection and the Ascension. The resurrection of Christ took place on the third day after his death (Luke 24: 46; Acts 10: 40), and on the first day of the week (Mark 16: 9). It is hence called the Lord's day (Rev. 1: 10). The resurrection was necessary for the fulfillment of prophecy (Luke 24: 45, 46); for the completion of the work of redemption (Rom. 4: 25; 8: 34; I Cor. 15: 17), and as a pledge of our resurrection (Acts 26: 23; I Cor. 15: 12, 20-23). The resurrection of Christ was necessary for the resurrection of the faith of the disciples and the resurrection of Christianity.

Christ appeared often enough among his disciples after his resurrection and lingered long enough on earth "to satisfy his adherents of the truth of his resurrection." He appeared five times the first day and then five times more during the rest of the forty days after his resurrection before his ascension. He gradually weaned his disciples from his visible presence and got them accustomed to depend upon his invisible presence. The ten appearances took place in the following

order: (1) To Mary Magdalene (Mark 16: 9); this was at the sepulcher soon after the resurrection. (2) To the other women (Matt. 28: 9). This was near the sepulcher a few minutes later than the first appearance. (3) To the two disciples on the way to Emmaus (Luke 24: 13-32). (4) To Peter (Luke 24: 33, 34). This was in Jerusalem. (5) To ten disciples (Luke 24: 36-43). This was in the upper room in Jerusalem. (6) To eleven disciples (John 20: 26-29). This was in the same place a week later. (7) To seven disciples at the sea of Galilee (John 21: 1-22). Here Peter was reinstated into his office. (8) To five hundred disciples on a mountain in Galilee (I Cor. 15: 6; Matt. 28: 18-20). Here the great commission was given to evangelize the world. (9) To James (I Cor. 15: 7). This was probably in Jerusalem. (10) On Mount Olivet (Luke 24: 50-53; Acts 1: 9). With this last appearance the Ascension of our Lord took place. This occurred at Bethany on the eastern slope of the Mount of Olives (Acts 1: 12). The risen Lord had plainly manifested to his disciples that "he belonged no more to this lower world. There was a new reserve about his humanity. He forbade Mary to touch him, when she would have kissed his feet." When he had accomplished the purpose for which he had lingered upon earth "and the apostles were ready in the power of the new joy to bear to all nations the tidings of his life and work," he ascended visibly through his glorified humanity into the invisible world, into the presence of the Father and into the glory which he had from the foundation of the world. Though he is no longer visibly present among his disciples, yet through his invisible presence he goes marching on down through the ages of human history.

LESSON OUTLINE.

1. The triumphal entry.
2. The Last Days of Pub. Act.—1) Cur. Fig tree. 2) Cl. Temp. 3) Contr. 4) Den. of Phar. 5) Com. of Wid.
3. The Pass. and Lo. Sup.—1) Les. in hum. 2) Ann. of betray. 3) Lord's Sup.
4. Geth. and Arrest.—1) Strug. in Geth. 2) Arrest.
5. The Trial.—1) Eccle.: Annas., Caiaph., Sanhed. 2) Civil: Pil., Herod, Pil.

6. **Crucif. and Bur.**—1) Crucif. 2) Sev. Words. 3) Mir. events. 4) Bur.
 7. **Res. and Ascension.**—1) Time of res. 2) Nec. of res. 3) The ten app. 4) The ascen.

REVIEW QUESTIONS.

Where did the events of Passion Week take place? With what event did they begin and with what did they end? When did the triumphal entry of Jesus into Jerusalem take place? What was the purpose of this entry? Which were the last two days of Christ's public activity? What events occurred during these days? What did Jesus do on Wednesday of Passion Week? When was the last Passover celebrated and the Lord's Supper instituted and where? When and where did he deliver his sublime farewell address and his High Priestly prayer recorded in John's Gospel? Where was the garden of Gethsemane located and when did Christ go there during Passion Week? How did he prepare himself for the great struggle that awaited him? Who came to arrest him while he was in the garden of Gethsemane? Name the two kinds of trials through which Christ went. State the various stages in each. Why were these two kinds of trials necessary? Why do we have such a full record of the events that took place on the day of the crucifixion? When and where was Christ crucified? Why was crucifixion the most cruel and the most shameful of all punishments? How long did Christ suffer on the accursed tree? State the seven words which Christ uttered on the cross in the order in which they were uttered. What miraculous events occurred on the day of the crucifixion of Christ, and what did they demonstrate? When and where was Christ buried and by whom? When did the resurrection of Christ take place? Why was the resurrection necessary? How often did Christ appear after his resurrection? How many times on the first day? Why did he appear among his disciples and what was the purpose of his lingering for forty days on earth after his resurrection? Name the ten appearances of Christ in their order and state where they took place. Where did the ascension of Christ take place? How does the ascended Lord go marching on through the ages of human history?

2. **The Last Days of Oub. Act.**—1) Cur.: Fig tree.
2) Cl. Temp. 3) Contr. 4) Den. of Phar. 5)
Com. of Wid.
3. **The Pass. and Lp. Sup.**—1) Les. in hum. 2) Ann.
of betray. 3) Lord's Sup.
4. **Geth. and Arrest.**—1) Strug. in Geth. 2) Arrest.
5. **The Trial.**—1) Eccle.: Annas., Caiaph., Sanhed.
2) Civil: Pil., Herod, Pil.
6. **Crucif. and Bur.**—1) Crucif. 2) Sev. Words. 3)
Mir. events. 4) Bur.
7. **Res. and Ascension.**—1) Time of res. 2) Nec. of
res. 3) The ten app. 4) The ascen.

Chapter IX.—The Public Ministry of Christ.

- I. **The Year of Obscurity.**—
1) F. dis. 2) F. Mir. 3) F. Pass. 4) F. Min.
in Jud. 5) F. Miss. in Sam.
- II. **The Year of Popularity.**—
1) Rem. of Hom. to Cap. 2) Some Mir. 3)
Great Ser. 4) Res. of Gal. Min.
(1) Loyal fr.
(2) Bitt. enem.
- III. **The Year of Opposition.**—
1) The app. storm. 2) Transf. 3) Feasts at Jer.
4) Perean Min. 5) Disc. and Parab. 6.
Mirac. 7) Visits on w. to Jer.

Chapter VIII.—The Period of Preparation.

1. **Time and Sour. of Inf.**—
a) Tim.: B. C. 6—A. D. 26,
b) Sou.: First Chapt. Matt., Mk., Luk., Jno.
2. **Gen. Prep. of Ch. f. h. Wk.**—
a) Incar.: Mess. Per.
b) Earl. Y.: Hom. Occup. Ed. Vis. at Jer.
c) Sil. Y.: Gr. Knowl. o. hum. nat. Nat. H.
land, O. T. hist.
3. **Spec. Prep. of Ch. f. h. wk.**—
a) Prep. o. way o. Lord: Jno. Bapt. Prea. Bapt.
b) Prep. o. Lord. Bapt. door to n. ep. Mess.,
Ord. End. w. pow. Tempt.: Nat. of. Purp,
of. Res. of.

CHAPTER XI.

THE CHURCH IN JUDEA.

Church history is but the extension of Christ's work upon earth. It is a continuation of his life in and through the life of his apostles and all his followers. The Christ who has ascended above the church is yet imminent in the church. It lives and prospers because he lives in it and above it. We may trace four distinct periods of church history from the time of the Ascension of Christ, A. D. 30, to the end of the apostolic age, A. D. 100. These four periods are: 1) The church in Judea, A. D. 30-35. 2) The church in transition, A. D. 35-50. 3) The church among the Gentiles, A. D. 50-70. 4) The end of the apostolic age, A. D. 70-100.

The church in Judea began with the Ascension of Christ, A. D. 30, and ended with the appointment of the Seven, A. D. 35. This period is also called "the Church of the First Days." The work of the church during this time was confined wholly to the Jewish people and to the city of Jerusalem and its adjacent territory.

1. **The Founding of the Church.** The church proper was founded on the Day of Pentecost. Jesus had previously laid the foundation for this beginning through the calling and the appointment of the Twelve and in the gathering of disciples about him. The Day of Pentecost, however, became the birthday of the Christian Church. The disciples tarried in Jerusalem in the upper room with one accord in prayer until the day of Pentecost had fully come, and then they were all baptized by one spirit into one body and became the body of Christ, the communion of saints, in and through which Christ manifests his saving power to the world. The outpouring of the Spirit was accompanied with physical effects, namely, the rushing of mighty wind and the gift of tongues. Mentally it cleared the minds of the disciples of all false Messianic expectations and enabled them to see that Christ's kingdom is a spiritual kingdom. They were all filled with the Holy Ghost, a new dynamic dominated their

hearts and lives and enabled them to testify powerfully through their lips and their lives for the truth as it is in Christ.

2. The Powerful Influence of the Church. The Spirit-filled church influenced the unsaved masses through the word of the testimony of the gospel to such an extent on the Day of Pentecost that three thousand souls were added to those that were being saved. Their proclamation of Jesus as the Messiah in the demonstration of the Spirit's power gripped the minds of the people and produced conviction of sin and a penitent frame of mind. Besides the testimony of their lips the testimony of their lives wielded a powerful influence upon the entire community, so that souls were added daily to those that were being saved. (Acts 2: 47.) They formed among themselves a Christian community and continued daily in the apostles' teaching and fellowship, breaking of bread from house to house and prayer. (Acts 2: 42). A great expansion in and around the Holy City was the result.

3. Miracles in the First Days of the Church. The Apostles possessed miraculous power which was applied in acts of mercy and in an act of judgment. These miracles attracted the attention of the masses and also showed the people the Divine authority of the apostles to spread the kingdom of God upon earth, and they were at the same time illustrations of the spiritual work of the gospel. The healing of a man lame from his birth was a miracle that attracted attention far and wide. (Acts 3: 1-10.) Other miracles of healing are mentioned in Acts 5: 12-16, which caused the apostles to be held in high esteem and which drew all classes of people to them. A miracle of judgment is recorded in Acts 5: 1-10. This miracle was to reveal to the church for all future ages how God abominates all shams and all dishonest pretensions among his professed followers. These miracles also engendered opposition against the apostles among the enemies of Christ and his cause.

4. The First Persecution. The growth of the church as well as the preaching of the apostles about the resurrection of Christ troubled especially the chief priests and the Sadducees. They had succeeded, as they had supposed, in brush-

ing aside Jesus Christ through his infamous death on the cross, and now these disciples claimed that he had arisen and proclaimed his resurrection and that he was the Messiah. They saw that with this new doctrine this influential community so rapidly increasing the whole country would be Christianized and their religion would be imperiled. They wanted to check this new movement by force, nip it as it were in the bud. Persecution was to impede the progress of Christianity. They endeavored to check the movement by removing its chief leaders. For this purpose they laid hands on Peter and John, as they were preaching in the temple, and put them in the hold until the next day. (Acts 4: 1-3.) When these faithful witnesses were brought before the council they boldly declared their convictions, and when they were commanded to desist from preaching in the name of Jesus they asserted that they could not refrain from rendering obedience unto God, who had commanded them to preach these things. (Acts 5: 40.) At first they released them by threatening them; later they were again apprehended and delivered through Divine intervention (Acts 5: 19), and then recaptured and finally scourged and forbidden to preach in the name of Jesus. These persecutions did not check the growth of the church, but rather enhanced it.

5. The Marvelous Growth of the Church. The Church began on the day of Pentecost with a membership of 120, and within a very short period of time it grew to 5,000, besides women and children (Acts 4: 4). There was an enormous increase on the Day of Pentecost, and there was a daily growth of the church after that (Acts 2: 47). The historian reports accessions from time to time. Such an accession is mentioned Acts 6: 17, and another in Acts 5: 14. A church throbbing with Divine life and full of ceaseless activity must grow. The conditions to a numerical increase were most favorable. With this growth of the church a serious difficulty arose. The Apostles were overworked in taking care of the daily ministrations. There were two classes of converted Jews in the church, namely those who had grown up in the homeland, who were known as Hebrews, and those grown up in the

Dispersion, who were known as Grecian Jews. Between these Hebrews and Grecian Jews jealousies arose on account of the distribution of the common stores. The Grecian Jews claimed that their widows were neglected in the daily ministrations. An unpleasant murmuring began to disturb the inner harmony of the church.

6. The Settlement of the First Church Difficulty. (Acts 6: 1-7.) The first difficulty in the church was settled in a satisfactory and effectual way. It was settled through a distribution of labor. The apostles were relieved of the task of ministration at the table and seven men were appointed to do this work. The seven that were chosen were noted for their good reputation, their unction and their wisdom. Judging from their names some of them were representatives of the section of the Grecian Jews. A good way to check murmuring is to make the murmurers responsible for the work. These measures settled the existing difficulty. These seven were not really deacons. From Acts 21: 8 we learn that they were called the seven. "They were not an order in the church, but a committee appointed for service." They not only attended to the business affairs of the church, but from the story of Stephen we learn that they became mighty lay preachers. Stephen most particularly was a man of great faith, full of unction and wisdom, who became a great power for good in the church. Through the appointment of these seven a new period began in the history of the apostolic church.

7. Characteristics of the Pentecostal Church. All who belonged to this church up to this time were Jews. The conditions of church membership were repentance, faith in the Lord Jesus Christ, and Baptism in the name of Christ. It was a Spirit-filled church, and as a result of this inward unction it was a church given to great liberality. (Acts 4: 34-37.) It held tenaciously to three distinct doctrines, namely, the resurrection of Jesus, the Messiahship of Jesus and the return of Jesus as Christ. Its government was simple. Where the Spirit of God dominates a church very little government is necessary. Its Bible was the Old Testament and the still unwritten teachings of Jesus. Its leaders were the

two apostles, Peter and John, and Barnabas, the son of consolation. (Acts 4: 36, 37.)

LESSON OUTLINE.

1. The var. Per. of the Ap. Age.—1) Ch. in Jud. 2) Ch. in Trans. 3) Ch. am. Gent. 4) End of Ap. Age.
2. The Found. of Ch.—Pent. Effects: Ment. spir.
3. The pow. Infl. of Ch.—1) Preach. 2) Life.
4. Mir. in Fi. Da. of Ch.—1) Mir. of Mer. 2) Mir. of Judg.
5. First Pers.—1) Cause. 2) Course. 3) Conseq.
6. Marv. gr. of Ch.—1) Small beg. 2) Rapid Gr. 3) Cause of gr.
7. Settle. of fi. Ch. diff.—1) Div. of lab. 2) App. of dis. ones.
8. Char. of Pent Ch.—1) Cond. to Mem. 2) Liber. 3) Govmt. 4) Doctrines. 5) Bible. 6) Leaders.

REVIEW QUESTIONS.

Name the various periods of the church of the apostolic age. When was the Church really founded? Name some of the effects of the outpouring of the Holy Spirit on the church. Through what agencies did the Pentecostal church exert a mighty influence on the unsaved masses in that day? Name the two kinds of miracles which were wrought in the church of the first day. What purpose did the miracles serve? What gave rise to the first persecution of the church? What course did the persecutors pursue? What was the outcome of this persecution? Show the growth of the apostolic church through statistical figures. What were the chief causes for the rapid growth of the church? What difficulties sprang up in the church as a result of its marvelous growth? How was this first difficulty of the church settled? Name some of the distinctive characteristics of the apostolic church.

CHAPTER XII.

THE CHURCH IN TRANSITION.

The transition period of the church extends from the appointment of the Seven, A. D. 35, to the Council at Jerusalem, A. D. 50. During this period of fifteen years the church began to enlarge its borders and to receive into its fold people out of the Samaritan ranks and out of the Gentile nations. At the opening of this period the church was still limited to the Jews and to the confines of Jerusalem; but at its close we see it planted in Samaria and all around the north-eastern portion of the Mediterranean sea. The throbbing new divine life had burst through the hard shell of Jewish particularism and began to make successful propaganda in the worldwide field of church extension. The principal events of this period are:

1. **The Preaching and Martyrdom of Stephen.** Stephen, who was a Hellenist, a Jew of foreign origin, was the first man who had the vision of a church wider than the confines of Jerusalem, and he boldly proclaimed this great truth. When his enemies were not able to resist the wisdom and spirit by which he spake, they resorted to persecution. They accused him of sedition and of uttering blasphemous words against the temple and the people (Acts 6: 8-14), and dragged him before the council to have him tried and condemned. His address before the council in self-defence was an eloquent vindication of his faith in the Lord Jesus Christ. His speech is the longest public discourse reported in the New Testament (Acts 7: 1-53) except the Sermon on the Mount. They listened to him until he charged them with being the betrayers and murderers of the Righteous One. He aimed to show them that they had proved themselves unworthy of the trust, and that it would be given to others. They did not let him complete his discourse. They stopped his preaching through a riotous act and cast him out of the city and stoned him to death. He was victorious both in his life and in

his death. An open heaven received him, whom the wicked world had rejected. Among the witnesses of the death of the first martyr of the church was Saul, a zealous young Pharisee, at whose feet the executioners had laid their garments. This young persecutor took pleasure in the death of Stephen, but later he himself became a zealous follower of the Lord Jesus Christ and sealed his own profession with his blood.

2. The First Missionary Activity. The first missionary activity outside of Jerusalem and Judea was brought about by the persecution of the church. The young man Saul, at whose feet the executioners of Stephen had laid their garments, became a ringleader in this persecution, endeavoring through his intense and furious loyalty to Judaism to crush the gospel and to destroy Christianity both root and branch. As a result of his onslaughts the Pentecostal church was broken up and its members were scattered. This persecution, which seemed a calamity, was after all a blessing in disguise. It sent forth the people with the message of salvation to other parts of the country. "They that were scattered abroad went about preaching the word." (Acts 8: 4.) Among those who went abroad was Philip, one of the Seven, and he began a great revival in Samaria (Acts 8: 4-24). He began to break down the middle wall of partition between the Jewish and the Gentile world. Later he was instrumental in the conversion of the Ethiopian eunuch (Acts 8: 26-38). And after that he evangelized the whole of the maritime plain from Azotus to Cæsarea (Acts 8: 39, 40). Another forward movement that helped to demolish the middle wall of partition was the conversion of Cornelius at Cæsarea and the Pentecost among the Gentile believers, as Peter witnessed and experienced it (Acts 9: 36; 10: 48). Peter's mind was broadened through the vision which he saw at Joppa and the experience he made at Cæsarea.

3. The Conversion of Saul. (Acts 9: 1-19.) The conversion of the greatest persecutor of the apostolic age produced momentous results for Christ and the church. This zealous persecutor of the church and promoter of Pharasaic piety had laid waste the church at Jerusalem (Acts 8: 3),

and was on the way to Damascus, vested with authority from the high priest to apprehend all that he could get within his grasp and bring them bound to Jerusalem (Acts 9: 1, 2). As he was on the way to apprehend Christians he himself was apprehended by Christ, and was told that it would "be hard for him to kick against the pricks" (Acts 9: 5), hard to resist the new revelation that had flashed into his mind. His conversion was not produced through his own meditation, but through the Divine revelation which he obtained on the way to Damascus. He persecuted the church through "ignorance and unbelief." His ignorance concerning the true character of Christ disappeared when he was apprehended by the revelation of Jesus Christ in the glory of the Shechinah and with the extinction of his ignorance came the extinction of his unbelief. He was happily converted in the city of Damascus, where he had planned to uproot Christianity. When God revealed his Son in him, he became a new man. (Gal. 2: 16.) He began to preach in Damascus (Acts 9: 20-22), then retired to Arabia (Gal. 1: 17) to preach in the cities between Palestine and the desert. Then he came to Damascus again and when the Jews persecuted him he escaped through a window in the wall (Acts 9: 23-25) and came to Jerusalem to visit the other apostles (Gal. 1: 8, 19), and then he returned to his birthplace in Tarsus in Cilicia. It will be well for the student to trace these journeys of Paul on the map, which can easily be done with the guiding lines as shown on our map of the New Testament world. (See map, page 39.)

4. The New Church Center. A new church center began to be formed during the period of transition, namely, at Antioch in Syria (Acts 11: 19-30). Antioch was the third city in the Roman empire. It was the capital of Syria, of which Judea was a dependency. Here there were a large number of Jews, who had synagogues in which there was a "court for the Gentiles," where the Gentile worshipers sat during the services. The names of the founders of the church at Antioch are not known (Acts 11: 19). It was founded through Christians, who were scattered through persecution. The ene-

mies of Christ failed to quench the fires of Christianity through persecution; they simply helped to spread them abroad. The membership of this church at the new center of Christianity was composed of both converted Jews and Gentiles (Acts 12: 20). They met on terms of equality just as though there never had been a middle wall of partition between them. Here the church obtained a new name, a name which it still retains. The believers had been known up to that time as the disciples of Christ. Here they were first called Christians. (Acts 11: 25.) Whether it was a nickname given to them by their enemies, or a name which they themselves assumed, we do not positively know.

The news of the revival of religion at Antioch and the new movement of receiving Gentiles into the church on an equal basis with the Jews was carried to Jerusalem, and Barnabas was sent to investigate the matter and report to the mother church at Jerusalem. When he saw the grace of God as it had been manifested at Antioch he rejoiced and exhorted them all that with purpose of heart they would cleave unto the Lord (Acts 11: 23). He did not quench the new movement, but fanned it into a flame. The result of his visit was that "much people was added unto the Lord." The work assumed such great dimensions that Barnabas realized the need of additional help. And instead of seeking this help in Jerusalem, he "went forth to Tarsus to seek for Saul." (Acts 11: 25.) It was through the instrumentality of Barnabas that Saul came to be associated with this church at Antioch, the new center of Christianity.

5. The First Missionary Journey. (Acts 13: 1-4.) The first foreign missionary society was organized at Antioch in Syria. It was during a season of prayer that the inspiration came to them to launch this new missionary movement by which Barnabas and Paul were led to spread the good tidings of salvation among the Gentiles. These men were called by the Holy Spirit and were chosen and approved by the church and sent forth as heralds of salvation to the people who sat in darkness and in the shadow of death. The first missionary journey took them to the Isle of Cyprus (Acts 13:

4-6), and then to the provinces of Pisidia (Acts 13: 14) and Lycaonia (Acts 14: 6), and on their return also to the province of Pamphylia (Acts 14: 24, 25). One province in that southern region of the Mediterranean sea was left unvisited, namely, Cilicia, because Paul had already visited that place (Gal. 1: 21-23). They visited the Isle of Cyprus first, because Barnabas was from Cyprus (Acts 4: 36). They went through this isle from Salamis in the east to Paphos in the west. From there they sailed to Perga in Pamphylia. Here Mark left and returned to Jerusalem. Paul and Barnabas went into the interior of Asia Minor and preached in the city of Antioch in Pisidia, the cities of Lystra, Derbe and Iconium. They met with violent opposition in some of these places, but succeeded in establishing churches. Then they returned to Antioch in Syria and reported the results of their labors, how God had opened a door of faith unto the Gentiles and there was great rejoicing. The student should trace this journey on the map of the New Testament world. It will not be difficult for him to draw this map with the guiding lines shown on our map on page 39. Some narrow Jewish believers, who appeared at Antioch, antagonized the movement of receiving Gentiles into the church on an equality with them. They taught the brethren: "Except ye be circumcized after the custom of Moses ye cannot be saved." A great controversy began in the church, the first controversy the church had. The point of contention was not whether Gentiles could be received into the church, but on the manner of their admission. The narrow Jewish Christians contended that they must be circumcized and keep the law of Moses to be admitted into church membership. This great controversy gave rise to the First Church Council.

6. The First Church Council at Jerusalem. (Acts 15.)

In order to settle the dispute that had arisen in the church at Antioch about the manner of admitting Gentiles into the church the brethren appointed Paul and Barnabas and certain others to go to Jerusalem to confer with the apostles and the elders about this difficulty. When they arrived in Jerusalem, there were apparently two meetings of the Council held, one

of a more private nature and the other of a public character. At the first meeting Paul and Barnabas rehearsed their experiences as missionaries among the Gentiles, showing how God had opened the door of faith to the Gentiles, and certain of the Pharisees took the opposite side and declared that these converted Gentiles should be circumcized first before they should be received into the church. A sharp debate ensued (Gal 2: 3-5). At the public meeting Peter related his Pentecostal experiences in the home of Cornelius, at Cæsarea, a converted Gentile, and he advised the church that it should not lay on the necks of the Gentiles a yoke, which neither they nor their fathers were able to bear. Barnabas and Paul also related their missionary experiences among the Gentiles. James, who apparently presided, arose and gave a decision on the mooted question (Acts 15: 13-21). The Council merely asked the Gentiles to abstain from the pollution of idols, from fornication and from what is strangled and from blood. This decision was clearly favorable to Paul and Barnabas, and when they reported the findings of the Council at Antioch it caused great rejoicing (Acts 15: 30-32). The great question was now settled. The middle wall of partition was broken down. Jews and Gentiles stood on an equality in the Christian church. The period of transition had come to an end, and the period of the church among the Gentiles was ushered in.

LESSON OUTLINE.

1. **Pr. and Mart. of Steph.**—1) Accus. 2) Def. 3) Death. 4) Saul wit.
2. **F. Miss. Act.**—1) Cause. 2) Extent. 3) Conv. of Corn.
3. **Conv. of Saul.**—1) Pers. 2) Appreh. 3) Conv. 4) Wk.
4. **New Ch. cent.**—1) Ant. 2) Orig. of Ch. 3) New Mov.
4) New name. 5) Vis. of Barn. 5) New help.
5. **F. Miss. Journ.**—1) F. miss. Soc. 2) F. missionaries. 3) F. miss. Field. 4) F. miss. res.
6. **F. Ch. Coun.**—1) Cause of. 2) Charact. of. 3) Res. of.

REVIEW QUESTIONS.

What changes took place in the church during the period of transition? What was the chief cause of this expansion of the church? Why did the enemies of Christ persecute Stephen? What charges did they prefer against him? What

did he charge them with in his masterly self-defence? What was the result of the trial? How did they slay Stephen? Relate his victorious end. What distinguished young man was a witness of the death of Stephen? How was the first missionary activity of the church outside of Jerusalem brought about? Who was the ringleader of this persecution? What did the people do who were scattered through the persecution? Which other one of the Seven distinguished himself for his missionary labors and in what fields did he work? What great event occurred at Cæsarea and how did it help to break down the middle wall of partition between Jews and Gentiles? What effect did the conversion of Saul, the chief persecutor, have upon the church? Where and how was he converted? Relate the story of his activity from the time of his conversion up to the time of his first missionary journey. Where was a new church center formed? How did the church at Antioch originate? What new movement was inaugurated in this church? What name did believers receive here? Who was sent from Jerusalem to investigate conditions in the Church at Antioch? What was the result of this man's visit? Where was the first missionary society of the church organized? Who were the first missionaries sent abroad to evangelize the Gentiles? Which was the first great foreign mission field of the church? Describe the missionary tour of these two missionaries. Name the cities and the provinces in which they established churches. State the results of this first missionary tour. What great controversy arose in the church at this time? Where and how was this controversy settled? Who were the chief speakers of this Council? What did the Council decree? What was the result of the work of this Council?

CHAPTER XIII.

THE CHURCH AMONG THE GENTILES.

The period of the church among the Gentiles extends from the Council at Jerusalem, A. D. 50, to the destruction of Jerusalem, A. D. 70. During this period the church extended all the way from Jerusalem to Rome, from the Holy City to the Imperial City, and a third center of Christianity was formed. Quite a number of the New Testament books were written during this time, especially all the Pauline Epistles. It was a period of great missionary and literary activity. Paul was the chief leader of the church during this time and his effective assistants and traveling companions were Barnabas, Silas, Timothy, Mark and Luke.

1. **Paul's Second Missionary Journey and the Gospel in Europe.** In the first journey, Dr. Stalker thinks Paul may be said "to have only tried his wings, but in the second journey he performed a far more distant and perilous flight. Indeed this journey was not only the greatest he achieved, but perhaps the most momentous recorded in the annals of the human race." His missionary zeal impelled him after a brief rest at Antioch to make a second missionary journey into Asia Minor. He said to his fellow-missionary: "Let us go again and visit our brethren in every city where we have preached the word of the Lord and see how they do." He was above all longing to see his spiritual children to help them in their spiritual life. God, however, led him much farther than he himself had planned to go. The beginning of his second missionary journey was marred by an unfortunate dispute between Paul and Barnabas about a young preacher (Acts 15: 36-39). This led to their separation, but not to a permanently disrupted friendship. Paul mentions Barnabas with honor in the very last of his Epistles and he sends for Mark to come to him to Rome. They in their separation agreed to divide between them the territory they had covered in their first missionary journey. Barnabas and Mark visited the Isle of Cyprus, and Paul and Silas visited the churches in the

interior of Asia Minor. They passed, starting from Antioch, through the provinces of Cilicia (Acts 15: 4), Lycaonia (Acts 16: 1), Pisidia (Acts 16: 4), Galatia and Phrygia (Acts 16: 6), and through Mysia to Troas (Acts 16: 8). The student will do well to locate these provinces on the map of the New Testament world and trace the tour Paul made on this journey. When he had covered the country from the south-east at Antioch to the north-west at Troas he had planned to go to Bithynia, a province on the shores of the Black sea, but the Spirit suffered them not, but closed that door of opportunity in Asia and swung open wide another door of opportunity into which the apostle entered with his co-laborers and brought the gospel into Europe. At Troas he had an experience, which, in its consequences, changed the whole map of Europe. In a vision, a man standing on the opposite coast of Troas, which Paul had seen before he retired, beckoned to him and called: "Come over and help us." "That figure represented Europe," says Dr. Stalker, "and its cry for help Europe's need of Christ." Paul heeded this Divine summons to a new field of labor and hastened to come over into Macedonia to help Europe with the glorious gospel of Jesus Christ, which was still under the bondage of sin, ignorance and superstition. In two days he and Silas reached Neapolis, the sea-port of Philippi. He began his great missionary work in Europe in this military center. The number of Jews was small in this city, because it was more of a military station than a commercial city. There were not enough of them to maintain a synagogue. They worshiped at the river side and thither Paul went with his assistant missionary, and there they found a certain number of women to whom they preached and among whom they won their first convert in Europe, namely, Lydia, a seller of purple, of Thyatira, whose heart the Lord opened, that she attended unto the things which were spoken of Paul (Acts 16: 14.) "This was a good omen. It was a prophecy of the happy change in the lot of women, which Christianity was to produce in the nations of the West."

The three cities in which they labored in Macedonia were Philippi, Thessalonica and Berea. In the city of Philippi God

delivered Paul through a physical miracle and his cruel jailer from the bondage of sin through a miracle of grace. We cannot tell how long Paul remained in Macedonia, but he succeeded in establishing good churches in the three important cities mentioned above. Paul always cherished a very high regard for the Macedonian churches and commended their exemplary liberality especially to the church at Corinth. Several of his Epistles were directed to the Macedonian churches, the Epistles to the Thessalonians and the Epistle to the Philippians.

From Macedonia he went to Achaia and visited Athens, the capital of that province and the intellectual center of Greece (Acts 17: 16-34). He found this city barren soil for the gospel. Here "his message roused neither interest nor opposition." He left Athens never to return to it again. His success there was meager. However, his labors in the Lord were not in vain. Dionysius, the Areopagite, a woman named Damaris and some others were led to believe in the Lord Jesus Christ. From Athens Paul went to Corinth, the great commercial city of Achaia. It was a city of great wealth and luxury, "the Paris of ancient times." He entered with fear and great trembling into this city (I Cor. 2: 1-5). He had apparently failed at Athens, "where he had tried to speak as a philosopher to philosophers; and here he determined to know nothing but Jesus and him crucified." In the midst of persecution and bitter opposition, his work prospered in this city. Here he discovered two faithful co-workers, namely Aquila and Priscilla. He remained eighteen months and established a renowned church through which Corinth became immortalized in the pages of history (Acts 18: 1-18). The two Epistles to the Thessalonians were written from this city. He made a brief visit to the city of Ephesus, the chief city of Asia Minor (Acts 18: 18), and then he returned in the spring of A. D. 54, by way of Caesarea and Jerusalem to Antioch in Syria (Acts 18: 22). The great result of this Second missionary journey was the planting of the gospel in Europe. The student should trace the whole of Paul's second missionary journey on the map and thus get it well fixed in his mind.

2. **Paul's Third Missionary Journey.** (A. D. 54-58.) Paul had a thrilling story to tell at Jerusalem and at Antioch of his missionary experiences on his second missionary journey. He, however, had no disposition to rest on his laurels, so his passionate missionary zeal started him on a third missionary journey to Asia Minor. His companions were Timothy and Erastus (Acts 19: 22), the latter being a man of importance from Corinth (Rom. 16: 23). They started from Antioch in Syria for the city of Ephesus. His aim on this journey was to evangelize the populous province of Asia in the western portion of Asia Minor. He traveled through Galatia and Phrygia, visiting the churches already founded. He spent three years in the great and popular city of Ephesus. This was the great shipping center of Asia Minor at that time, a city of vast wealth and also a sacred city, because it was the seat of the worship of the goddess Diana, "whose temple was one of the most celebrated shrines of the ancient world." Besides this city formed the center of a cluster of cities, such as Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. As a result of Paul's prolonged labors in this constellation of cities, churches arose at Hierapolis (Col. 4: 13), Colossæ (Col. 2: 2; 2: 1) and the seven cities in Asia (Rev. 1: 11). In Ephesus his work "assumed the form of a polemic against superstition." A riot was stirred up against the apostle by the silversmiths because their trade in little images of the goddess of Diana was slipping away from them. It shows what great inroads Christianity had made into the strongholds of idolatry.

After leaving Ephesus he revisited the churches in Macedonia and Greece, in the cities of Philippi, Thessalonica, Berea and Corinth. On this trip he particularly solicited funds for the famine-stricken brethren in the mother church in Jerusalem (I Cor. 16: 1-3) and brought these offerings to the home church himself on his return to Jerusalem. During this trip he wrote the First Epistle to the Corinthians from Ephesus, and the Second Epistle from Macedonia and the Epistle to the Romans from Corinth. On the return journey to Jerusalem he came to Philippi and Troas (Acts 20: 6-13), and from there to Miletus, where he delivered his farewell address to the

elders of Ephesus and adjoining churches (Acts 20: 17-38), and from there sailed to Tyre and then went via Ptolemais and Cæsarea to Jerusalem, where he says "the brethren received us gladly" (Acts 21: 1-17). He came especially to present the contribution of the Gentile churches to the mother church at Jerusalem and sought to reconcile it with the church among the Gentiles, because many in the mother church were exceedingly bigoted in their zeal for the law (Acts 21: 20).

3. Paul's Arrest and Imprisonment. At the return of his third missionary journey Paul must have been nearly sixty years of age. He had been engaged for twenty years "in almost superhuman labors." In spite of all the hardships he endured with his incessant labors, he was vigorous and full of ambition, not only to carry the gospel to Rome, but also to Spain, the extreme western border of Europe. But his plans in a measure were crossed, when he was placed under arrest and in imprisonment at Jerusalem. It was at the Feast of Pentecost, when this episode occurred in his eventful life. Throngs of Jews from all over the world were in attendance at this feast. Among them were certain Jews from Asia, who recognized him in the temple, and stirred up the masses against this heretic, who, they claimed, had blasphemed the Jewish nation, law and temple, and the fanatical mob endangered his life. He was arrested and placed in the Castle of Antonio for his protection (Acts 21: 24), and subsequently taken to Cæsarea, the political capital of Palestine (Acts 23: 23-35), where he remained in prison two years (Acts 24: 27). During this time he was placed on trial at least four times, first before the Jewish Sanhedrin (Acts 23: 1-10), then before the Roman governor Felix (Acts 24: 1-22), then before Festus, the successor of Felix (Acts 25: 1-12), and finally before Agrippa, the ethnarch of the district of Bashan, who was by courtesy called "King Agrippa" (Acts 26: 1-32).

4. Paul's Fourth Journey as a Prisoner to Rome. (Acts 27, 28.) Paul was a missionary in chains on this journey. He had long cherished the desire to go to Rome and preach the gospel in the world's chief metropolis (Acts 19: 21; Rom. 1: 15). His companions on this journey were Luke and Aristar-

chus (Acts 27: 1, 2), and probably Timothy. On this voyage through a shipwreck he was able to bring the gospel to the island of Melita (Acts 28: 7-10). In the midst of the greatest perils on the troubled sea, Paul the prisoner was the most cheerful and most influential passenger on board the ill-fated ship. He won the confidence and the obedience of all on board the vessel. All really owed him their lives. Arriving at Rome he took up his work as nearly as possible according to his accustomed method. "He was permitted to hire a house of his own and live in it in perfect freedom, with the single exception that a soldier, who was responsible for his person, was his constant attendant." (Acts 28: 16.) He could not go to the synagogue, as was his custom, so he sent for the chief Jews to visit him in his house, and there he preached the gospel unto them (Acts 28: 17-24). And when the Jews turned a deaf ear to the truth, he preached to the Gentiles as a prisoner in the Imperial city. (Acts 28: 28-31.) He speaks of the results of his missionary activity in his letter to the Philippians (Ph. 1: 12-13). His trial did not take place for two years, so he was destined to remain in prison a long time. In his zealous endeavor to do good as a prisoner, "he converted his own room into a center of far-reaching activity and beneficence." Here he wrote a few of his most charming Epistles, namely the Epistles to the Ephesians, Philippians, Colossians, and the Epistle to Philemon.

5. Paul's Later Years. The record of Paul's later years is somewhat uncertain. The Book of Acts suddenly breaks off with a brief summary of his two years' imprisonment at Rome. According to his pastoral letters to Timothy and Titus it would appear that he had regained his liberty, and had resumed the work of revisiting the churches and of founding new churches. We cannot, however, trace his footsteps any longer with certainty. If he really had regained his liberty it was of short duration. His second letter to Timothy reveals the fact that he was again in imprisonment, and that his doom was sealed and the day of his departure was at hand. The burning of Rome and the accusation raised against the Christians, as though they had been the perpetrators of this misdeed, by that

malicious tyrant, Nero, kindled such a conflagration of bitter hatred against the Christians that a period of fierce and brutal persecution began through which many Christians suffered a martyr's death. Paul wrote to Timothy to bring him a cloak and parchments. He no doubt suffered cold in his damp dungeon and did not know how to while away his time in the tedium of his solitude. In the strain, not of a vanquished soldier, but rather that of a triumphant victor, he says: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." II Tim. 4: 7, 8.)

6. **The First Imperial Persecution.** Christianity came into serious conflict with heathenism, and a number of great persecutions broke out against it for that reason. Heathenism desperately resisted the ever-growing power of the church. The first Imperial persecution came very soon after the burning of Rome, A. D. 64. Nero, the most vicious and corrupt emperor that disgraced the imperial throne at Rome, set Rome afire because he wanted it rebuilt on a grander scale, and then accused the Christians of having applied the torch to the imperial city. Thousands as a consequence were put to death in the most horrible and brutal manner. This persecution was limited to the Capital. The Martyrdom of St. Paul, probably also of St. Peter, took place about A. D. 68 at Rome. Paul being dead yet speaketh, and though his missionary travels came to an end, his soul goes marching on.

LESSON OUTLINE.

1. **Dur. of th. per.**—A. D. 50—A. D. 70: 1) Ext. to R. 2) Miss. and Lit. act.
2. **P. 2nd Miss. J.**—1) Imp of. 2) Sep. f. Barn. 3) Vis. of Ch. in A. M. 4) Call to Mac. 5) Found of Ch. in Maced. 6) Ret. to Ant.
3. **P. 3rd Miss. J.**—1) Comp. 2) Cour. 3) Lab. at Eph. and Res. 4) Vis. of Eur. Ch. 5) Lett. writ. 6) Cont. to Jer.

4. P. arr. and imp.—1) P. age. 2) Plans. 3) Arr. 4) Trials.
5. P. Journ. to R. a Pr.—1) Unexp. vis. to R. 2) Comp. 3) Shpek. at M. 4) Freed. in bond. 5) Act. in Pr.
6. P. lat.—1) Rec. uncert. 2) Lib. and Recapt. 3) Caus. of Cap. 4) Pris. Cond. 5) Victor.
7. F. Imp. Per.—1) Cause of Per. in gen. 2) Cause of this Per. 3) Martyrd. of P. and Pet. 68.

REVIEW QUESTIONS.

State dates and events of the beginning and end of this period of apostolic church history. To what great city was Christianity extended during this period? For what two great activities was this period noted? Who was the chief leader and who were his companions? State the great importance of the Second Missionary Journey of St. Paul. What disruption occurred at the beginning of it? Describe the tour Paul made through Asia Minor and trace it on the map. What great call came to him on this missionary journey? In which European country and cities did he first spread the gospel, and with what result? Relate one of his experiences at Philippi. Which cities in Achaia did he visit? What success did he meet with in Athens? How long did he labor in Corinth and what did he accomplish there? Which of his Epistles did he write on this journey, and where did he write them? By what route did he return to Antioch in Syria? When did he begin his third missionary journey, and who accompanied him? What course did he pursue on this journey? What objective did he have in mind on this journey? How many years did he labor at Ephesus? Name the cities that cluster around Ephesus. What were the results of his labors here? What incident demonstrated that he had made great inroads into the superstitions of that place? Which of his Epistles did he write on this journey and where were they written? What contributions did he solicit from the churches among the Gentiles and why? Describe the course of his journey to Jerusalem. What important meeting did he hold at Miletus? What was Paul's age when he had completed his second missionary journey? What plans did he have in mind for the spread of the gospel? How were his plans in a measure crossed? What feast was he attending at Jerusalem at this time? What led to his arrest? Where was he imprisoned? How long was he kept here as a prisoner? How often was he tried and by whom? How did he get to Rome? What missionary work did he do on the way to Rome? What influence did he exert on the ship? What liberties did he enjoy as a prisoner in Rome? What letters did he write there and how did he make his house a center of far-reaching

influences? What do we know about the later years of Paul? Was he liberated and recaptured again? What do his pastoral Letters show as to his condition in prison? What great event in Rome led to his martyrdom? When did he die the martyr's death? How does he, being dead, yet speak? When did the first Imperial Persecution take place and what gave rise to it? How far did it extend? What was the result of this persecution?

CHAPTER XIV.

THE END OF THE APOSTOLIC AGE.

This period covers the time from the Fall of Jerusalem, A. D. 70, to the death of St. John, A. D. 100. Our knowledge of this period of apostolic history is somewhat fragmentary. It was a period of missionary and literary activity. The chief leader in the church was the aged apostle John. He performed important labors according to tradition in the city of Ephesus, and it is claimed that he wrote all his productions in the New Testament during this period. It was also a period in which evil tendencies began to arise in the church, causing tares to grow up among the wheat. We have no direct history of this period in the New Testament. We are left, as Dr. Hurlbut puts it, "to hints, traditions and conjectures." And yet many of the statements in John's writings give us a glimpse into the state and condition of that age. The principal events of this period are:

1. **The Fall of Jerusalem and Its Results.** This event had been predicted by our Lord in the Gospels (Matt. 24: 15-18; Mark 13, 14), and it was expected by the disciples of Christ. When the siege of the city came the Christians in Jerusalem and in Judea withdrew to Pella in the Jordan valley. The Jewish church must have suffered quite a declension in Jerusalem, for the Christians were not numerous at the time of the Fall of Jerusalem. And after the destruction of the city the Jewish church remained a feeble and declining sect for several hundred years, "despised by their own people as traitors and by Gentile Christians, because they still observed the law." The Romans besieged the city because the Jews rebelled against Roman authority in A. D. 68. The doom of the city was sealed by this rebellion, because it was too weak to cross swords with the great imperial power of Rome. In A. D. 70 the city was taken and completely destroyed under the most frightful carnage the world has ever seen.

Various were the results which followed the destruction of Jerusalem. One result was the abrogation of all Jewish rites. These all came to an end with the Fall of the city. Christians could no longer be Jews in the sense in which some were before the fall of the city. "And after A. D. 125, Jews could no longer be Christians without renouncing Judaism." Another result was the deepening of the line of cleavage between Christians and Jews. Before the Fall of Jerusalem the two classes "had been closely related and more or less confused in the popular mind." But from that time on these two streams of humanity ran farther and farther apart and they have never come together up to the present time. The church had now completely become the Church among the Gentiles. The Jews had become pronounced enemies of Christ. In John's Gospel they are everywhere characterized as enemies of Christ (John 5: 16; 7: 1; 11: 8; 18: 36). The destruction of Jerusalem, too, brought about the utter collapse of the Jewish State. The Jewish nation ceased to exist as a nation. The Jews lost all their political rights as a people and are scattered as a consequence among all the nations of the earth.

2. **The Rise of Evil Tendencies in the Church.** Both in doctrine and in polity evil tendencies began to assert themselves in the church. The spirit of ecclesiastical domination began to loom up strongly. Dr. H. F. Rall in his New Testament history says: "It has been suggested by some that the third Epistle of John is a witness of the early stage of the controversy between the regular official, or bishop, and the inspired prophets. Diotrephes seems to have been such an official who refused to welcome the traveling prophets when they came, "Neither doth he himself receive the brethren, and them that would be forbiddeth and casteth them out of the church" (3 John 10). He is censured as a 'church boss,' who loveth to have the pre-eminence. Gaius, to whom the letter is addressed, is bidden to receive the 'brethren and strangers,' and to set them forward on their journey. All these changes occurred gradually, and they were in process during the last years of the first century." Heretical doctrines sprang up when the Greek mind began to philosophize

on the great teachings of Christianity. The spirit of restless enquiry began to become dominant when the church ceased to be a Jewish church, and had become completely a church among the Gentiles. Philosophic minds very often in the course of time, when they endeavored through their philosophy to construct creeds, flew off on a tangent and various heresies came into existence. Sects began to multiply and to wrangle over every article of the creed. These tendencies began to assert themselves toward the end of the first century of the Christian church. Among the earliest sects were the Ebionites and the Gnostics. The Ebionites were strict Jews, who endeavored to instil the spirit of Pharisaism into Christianity and to Judaize the church, and the Gnostics were Gentile Christians who cherished erroneous views concerning the nature of God, heavenly beings and the nature of Christ. While these controversies helped to formulate the creeds of the church, they, on the other hand, caused a declension of its spiritual life, laying too much emphasis on the form of godliness, rather than on the power of it, and helping to make "Christianity a creed, instead of an inner spiritual life."

3. The Great Work of John the Apostle. St. John evidently survived the other apostles and became the chief leader of the church during the closing years of its first century. Tradition says that he spent the last thirty years of his life in the city of Ephesus, which, after the destruction of Jerusalem, became the leading center of Christianity. He was noted as a brother beloved in the earlier years of his life, and he was specially revered during the advanced stages of his life as the only survivor of the college of apostles, who had laid the foundations of Christianity in the world. He endeavored during his later years to guard the Christians against erroneous teachings and against apostasy under the fierce persecutions that had sprung up in the Roman empire against the Christian church. His literary productions, it is admitted, were written toward the end of this century. In his marvelous Gospel he shows the true nature of faith with its splendid concomitant results. Dr. Rall says: "The author himself gives us his purpose. Out of the many wonders which

Jesus wrought he has selected certain 'signs'; and 'these are written,' that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 30, 31). This is the double purpose, to set forth Christ and to show the life that men have through him. . . . This book is a great confession of faith, a great sermon like one of Paul's. . . . That was John's great service, to join together the Jesus of Nazareth whom the Gospels set forth with the divine Christ whom Paul proclaimed, and to declare that these two were one. . . . John's other purpose was, as he states it, to set forth Christ so that men believing might have life. . . . This is why the Gospel has been called 'the spiritual Gospel.' It has been the great book of personal devotion." His epistles contain warnings against some of the evil tendencies of the day, warnings against ecclesiastical domination and against false teaching. His Apocalypse especially aimed at sustaining the faith of believers during the sore persecutions through which they were passing. It aimed "to strengthen faith and to give comfort." He warns believers, on the one hand, against the perils which confront them and, on the other hand, he encourages them to stand firm against all the onslaughts of the enemy. "The real message of the Book lies not in the visions of destruction nor in other prophecies of things to come. Neither do we find it in the elaborate pictures of the new Jerusalem, with its equal length and breadth and height. Rather it is in that great faith which breathes through all Messianic and apocalyptic hope from the Old Testament prophets on: No forces of evil can stand out against the power of God. Whatever the oppression and the burden now, God and good and righteousness shall rule in the earth."—Dr. Rall.

4. The Second Great Imperial Persecution. This took place under the emperor Domitian, the son of Titus, A. D. 95. It was under this persecution that John was banished to the Isle of Patmos. That isle became an observatory to him through which he obtained marvelous glimpses of the distant future. The conflict between Christianity and the Roman empire was inevitable. The real reason of this clash was rather

political, than religious. And yet the religious principles of the Christians on the one hand brought them into conflict with the political principles of the Roman empire. The emperor was both the political and the religious head of the empire. All the people of this empire were supposed to burn incense to the emperor. This emperor-cult existed for the purpose of asserting and securing the political unity of the empire. The Christians refused to burn incense to the emperor. They considered it a species of idolatry. The State considered their resistance as insubordination and put forth efforts to compel them by force into submission. Hatred was also engendered against the Christians for other reasons. The hostility of the Christians against pagan worship destroyed a profitable business in the manufacture and sale of idols. Unpleasant family separations caused through Christianity created prejudices against Christians in other minds. False reports concerning some of the customs of Christians helped to fan into a flame the hatred against them. These and other causes led to the tremendous conflict, which really lasted a few hundred years, with a lull here and there between the fanatical fury of heathenism. Hundreds of thousands died the martyr's death; but the blood of the martyrs was the seed of the church. Persecution did not check, but rather fostered the growth of the church.

5. The Characteristics of the Church at the End of the Apostolic Age. The church at that time was numerically strong. It contained a large portion of the population of the Roman empire. Its membership consisted of converted Jews and Gentiles. All classes of society, the rich and the poor, the slaves and the free, the cultured and the uncultured, were found among the company of believers, who were banished on account of their religious profession. The church was gradually drifting into an ecclesiastical system, which was ruled by the bishops. The Lord's Supper at this time was held at the meeting place of the church, but not in public. All except members were excluded from this service, which was regarded as a mystery. The Lord's Day became more generally recognized and observed and the recognition of the Jewish Sab-

bath declined. In its doctrinal system the theology of St. Paul seemed to prevail. Its Bible was the Old Testament, and quite a number of the New Testament books were considered authoritative. Its spiritual life was not as fervent as formerly. It still had high moral standards, but its spiritual gifts had been less noticeable. The contrast which appears between the writings of the Church Fathers of the second century and the productions of the apostolic age show both a decline in the spiritual life of the church as well as in its purity of doctrine. The Apostolic age stands forth conspicuously in the pages of history as a monument of divine grace to show "to the ages to come the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 3: 8.)

LESSON OUTLINE.

1. **Time.**—1) 70—100 A. D. 2) Knowl. frag. 3) No dir. hist.
2. **Fall of Jer.**—1) Jew. ch. fl. 2) Rom. conq. C. 3) Abrog. of Jew. r. 4) Deep. of cl. 5) Jew. nat. col.
3. **R. of ev. tend.**—1) Eccl. dom. 2) Her. Eb. Gnos.
4. **Gr. wk. of John.**—1) In Eph. Rel. wk. 3) Lit. prod. 4) Purp. of Gos. 5) Purp. of Ep. 6) Purp. of Rev.
5. **Sec. imp. Per.**—1) Time: Dom. 95 A. D. 2) Cause of. 3) Dur. of. 4) Res. of.
6. **Charact. of Ch. of ap. age.**—1) Strong. num. 2) Comp. mem. 3) Eccl. sys. 4) Lord's Sup. Day. 5) Theol. Paul. 6) Sp. l. ferv. 7) Ap. ag. mon. of div. gr.

REVIEW QUESTIONS.

State the time covered by this period. State why our knowledge of it is fragmentary. From whose writings do we learn a good deal about the condition of that time? When did the Fall of Jerusalem take place? What did the Christians of Jerusalem do when this was impending, and why? Name three results that followed the Fall of Jerusalem. What evil tendencies began to arise in the church during this period? What example do we have in the Third Epistle of John of ecclesiastical domination? How did heresies spring up in the church? Name some of the earlier heresies. Which apostle survived all the others? What did he endeavor to do for the Christians of that day? Where did he spend the last years of his life? What books did he write at this time? State the purpose of his Gospel. Of the Epistles. Of the book of Revelation. When did the second great imperial persecution

begin and under what Emperor? What led to a clash between the church and the Roman empire? How long did these persecutions last? What was the outcome of all these persecutions? State the principal characteristics of the apostolic age? Of what is the apostolic church a standing monument?

CHAPTER XV.

FROM THE APOSTOLIC AGE TO THE TWENTIETH CENTURY.

We need to study the connecting links of history from the apostolic age down to the twentieth century. There is no stronger proof of the continual presence of Christ with his people than the pages of Church history. The degenerating forces at work within the church were powerfully counteracted through the presence of the living Christ with the living church within the nominal church. This study gives us a key to the understanding of the present condition of Christendom and a guide to successful labor in her cause. Dr. Schaff says: "The present is the fruit of the past and the germ of the future. No work can stand unless it grow out of the real wants of the age and strike firm root in the soil of history." History gives a survey of the past and a forecast of the future by showing the trend of right belief and activities as well as of perverted beliefs and practices.

The history of the church of Jesus Christ from the apostolic age down to the present time, naturally divides itself into three great epochs, namely, that of the ancient church, that of the church of the middle ages, and that of the modern church. We can only furnish a very brief outline of the many events that occurred through the centuries back of us.

I. The Ancient Church from the Apostolic Age, A. D. 100, to Gregory the Great, A. D. 750.

1. The Persecution of Christians. For several hundred years there existed a great conflict between heathenism and Christianity. The Christians refused to burn incense to the Roman emperors, and this was declared an act of insubordination and hence they endeavored to force them into subordination through bloody persecutions. Ten great persecutions took place under various Roman emperors, the first under Nero in the apostolic age and the last under Diocletian, A. D. 284. This was the last, the most violent and the most

widespread of all these persecutions. Diocletian ordered all Bibles burned, all churches pulled down and all Christians deprived of rank and honor. All were tortured who refused to sacrifice to idols. Many Christians, during these bloody persecutions, sealed their testimony with their blood. Among the early martyrs we find Polycarp and Justin Martyr. The blood of the martyrs became the seed of the church so that Christianity flourished in spite of all this bitter antagonism.

2. The Collection of the Canon. During the early part of this period of history "great attention was paid to the collecting of the sacred books into the canon." Most of the New Testament books were received in the church as the rule of faith during the second half of the second century and translations were made specially into the Syriac and Latin languages.

3. The Toleration of Christianity. The full toleration of Christianity was granted through an edict published by Constantine and Licinius, A. D. 313. Constantine protected all Christians in their rights and enacted laws against paganism. Many heathen temples were converted into Christian churches. The foundation was laid for the union between the state and the church and out of this germ the papacy gradually evolved.

4. The Great Controversies. The great controversies during this period of church history took place within the bounds of the church. The heresy of Arianism, which held that Christ was created and not divine, was condemned as heretical at the Nicene Council, A. D. 325. Athanasius was the chief contestant against this doctrine. The controversy on the natures of Christ was discussed at the Council of Chalcedon and monophysitism, the doctrine that held that there was only one nature in Christ, was condemned.

5. The Rise of Mohammedanism. Mohammed was born in Mecca, Arabia, in A. D. 569 or 570. He declared himself a prophet, A. D. 609, and founded a new religion based on the Koran, which he wrote. He conquered all Arabia before his death and caliphs who succeeded him, spread their religion with the sword over vast portions of Asia, Africa and

Europe, until Charles Martel arrested their progress in western Europe by a victory at Tours, France, A. D. 732.

6. The Age of Gregory the Great. The Bishop of Rome, A. D. 590-604. He magnified the pretensions of the Roman see and made many changes in the liturgy and the polity of the Roman church. He established purgatory as a positive doctrine. He sent monks to Britain to reconvert the Anglo-Saxons. The complete conversion of the Anglo-Saxon heptarchy took place. The gospel was also spread among the Franks, the Dutch and the Frisians. The Saxon translation of John's Gospel by the venerable Bede took place. Ecclesiastical authority predominated over secular authority.

II. The Church During the Period of the Middle Ages. 750-1517.

1. The Full Establishment of the Papacy. Gradually the rulers on the papal throne came into conflict with the other rulers. Charlemagne (A. D. 768-814), who gave increased lands to the papacy, was still acknowledged by the pope as supreme, but after the beginning of the tenth century the popes assumed greater power. The pope claimed the prerogative to convene councils. Pope Gregory VII (Hildebrand, A. D. 867, aimed to establish a universal papal theocracy, and he claimed as successor of St. Peter and vicar of Christ, absolute dominion over all the states of Christendom.

2. The Schism between the East and the West. The Russian monarchy was founded by Ruric, A. D. 862. The schism between the East and the West began in A. D. 667. Doctrinal disputes and Rome's claim to be the final court of appeals finally led to the separation of the Eastern and the Western church, A. D. 1054.

3. The Crusades. Seven crusades to Palestine to deliver it from the oppressions of the Mohammedans took place between A. D. 1096-1272. Though the chief object of these crusades was not realized they helped to unite the European nations for a common good, to equalize the social classes and to develop commerce, to cause an interchange of Eastern and Western thought and to introduce the Eastern arts

and sciences into Europe and to promote the growth of popular liberty in Europe.

4. The Growth of Mendicant Orders. Though monasticism arose during the former period of church history, the mendicant orders reached their climax during this period. The Benedictines became strong in France and the Carmelites in Italy. These orders were maintained as a relief to the dissoluteness of the church. "They were encouraged by the papacy and this in turn was strengthened by these orders." The council of Lyons reduced their number from twenty-three to four.

5. The Growth of Scholasticism. "Scholasticism arose in the schools connected with the cathedrals and monasteries, and consisted in the application of dialectics to Christian theology." A great deal of theological hair-splitting and quibbling took place which led to the neglect of the interpretation of the Scriptures. Greek philosophy and Christian theology were intermingled and a number of doctrinal disputations were carried on between the Thomists and Scotists, through which dry rot systems of belief were built up instead of the most holy faith.

6. The Climax of the Papacy. The Papacy reached its zenith of power. A great schism in the papacy arose when Clement V. removed the seat of the papacy to Avignon, France. Rival popes existed at Avignon and Rome for a period of seventy years, A. D. 1309-1377. This whole period was noted for its great dissoluteness. The Romanists call it their Babylonian Captivity. In the century following, A. D. 1453, the Greek empire came to an end when the Turks captured Constantinople.

7. The Dawn of Reform in the Church. Coming events cast their shadows before them. A large number of church councils were held in some of which a reform in the church was favored, but all attempts to reform the church through councils proved fruitless. The appearance of the fore-runners of the Reformation like Huss, Savonarola and Wyclif, the rise of Humanism, the invention of the art of printing, the discovery of America, the increase of intelligence among

the masses and the desire for liberty, were all forerunners of the coming Reformation, the dawn of a new day.

III. The Church During the Modern Period.—From the Reformation to the Twentieth Century, A. D. 1517-1917.

1. The Reformation in Germany. The Reformation in Germany began through Martin Luther's heroic antagonism against the abuses of Rome. Luther was born at Eisleben, Germany, 1483. He published his thesis, 1517, made his defense before the Diet at Worms, 1521, and died, 1546. He was ably supplemented and supported by Philip Melancthon, the greatest theologian of the Reformation. Erasmus of Rotterdam indirectly aided the Reformation through his writings and the revival of the critical study of the Bible. Frederick, the wise elector of Saxony, John, the Steadfast, his successor, and Philip of Hesse supported Luther in his great work.

Ulric Zwingli, born in 1484, introduced a reformatory movement in Switzerland, and John Calvin, born in 1509, in France, who fled to Switzerland, helped to extend the Swiss Reformation.

The English Reformation commenced with political affairs. Henry VIII. alienated the royal family from the papacy and introduced some reforms. The Reformation spread rapidly over many of the European countries.

2. The Reaction against the Reformation. This appeared in the persecution of the Protestants on the one hand and in the propaganda of the Roman Catholics through the order of the Jesuits, which was founded through Ignatius Loyola, 1540. The Protestants were violently persecuted in Holland, France, Italy and also in England. Under the reign of Queen Mary, Ridley, Latimer and Cranmer suffered martyrdom. The Huguenots were persecuted in France and on St. Bartholomew's night at Paris 70,000 people were killed. The thirty years' war (1618-1648) arose chiefly from the conflicts between Protestants and Catholics concerning the territorial distribution of the German empire.

The Jesuits, through their indefatigable missionary zeal, endeavored to gain territorial advantages. Through the coun-

cil of Trent, 1543-1563, the Catholic church endeavored to counteract the Reformation.

3. The Period of Religious Indifference and English Methodism. The thirty years' war ended in moral and material prostration. Poverty reigned supreme, and the popular mind was filled with desperation. This state of affairs was counteracted through Spener's (born in 1635) introduction of Pietism. He established the popular interpretation of the Scriptures, lay preaching, Bible classes and smaller circles of religious people for edification. In England a state of religious indifference prevailed. The upper classes were dominated by French frivolity and English Deism, and the lower classes were neglected and vicious. The clergy were ungodly. The great Wesleyan revival produced a wholesome reform (1739-1791). The evangelical movement extended into other countries and made itself felt effectively in America.

4. Scepticism and Reaction. Various phases of infidelity and rationalism became prevalent in Europe and America, through the dissemination of atheistic literature and through the rationalistic effort of the church "to make reason the sole umpire in all matters of faith." There was a literary reaction against the atheistic and rationalistic tendencies as well as an evangelistic reaction. The Evangelical Alliance was formed in 1846, which represented all Evangelical Churches, and this alliance solidly endorsed all the cardinal doctrines of Christianity.

5. The Church in America. The most of the early colonists who appeared in America were religious people, but here, too, various conditions helped to cause a state of religious prostration. A great many new denominations came into existence, which fostered true piety and thus a revival of religion followed and the churches that had become fossilized were stirred up to newness of life. The Evangelical Association came into existence at such a time as this, in 1800, and helped to spread evangelical Christianity not only in America, but in other parts of the globe.

6. The Organization of Great Movements. The Sunday-school, one of the greatest educational factors in

the world, began in 1780, and gradually encircled the whole world, so that it has the largest standing army in existence. Over 30,000,000 are enlisted in this army and the army is still growing.

Missionary movements began in 1790 and missionary organizations became more numerous and consolidated so that at the beginning of the twentieth century we have the Student Volunteer Movement, the Missionary Education Movement and the Laymen's Missionary Movement. "The Temperance movement" began in 1830 to 1850 in its various forms and has revolutionized thought and customs of drinking and the laws of the land against the liquor traffic.

Young People's Societies began in 1881 and multiplied until they have over five million members banded together for Christ and the church. The Young Men's Christian Association and the Woman's Christian Temperance Union, the various brotherhoods all came into existence in the nineteenth century as well as the Federation of the Churches. All these agencies are at work, either for the evangelization of the world or for world betterment.

7. The Darkness before the Dawn of a New Era. The twentieth century began with bright prospects for the evangelization of the world during this generation, and with the hopeful outlook that there would be no more wars, when suddenly the great world war began in 1914 and threw the whole political world into a chaotic state out of which only the powerful hand of divine providence can bring forth cosmos a new order of things, and as the darkness is usually the densest preceding the dawn of an incoming day, so the darkness of our day will, no doubt, end in an era of better things.

Lesson Outline.

Need of St. of Ch. H.—Proof of Ch. pr. Key to underst. of pr. cond. and guide to succ. lab. Pres. Fruit of past and germ of fut.

- I. The Anc. Ch. of ap. age. Greg. the Gre. 100-750.—a) Pers. of Chr. 2) Coll. of Can. 3) Tol. of Chr. 4) Grt. Cont. 5) Rise of Moh. 6) Age of Greg. the Gr.
- II. Ch. dur. Mid. Ag. 750—1517.—1) Full estab. of Papacy. 2) Schism bet. E. and W. 3) Crusades. 4) Gr. of

Mend. Ord. 5) Gro. of Schol. 6) Cl. of Pap. 7)
Dawn of Ref.

III. Ch. Dur. Mod. Period. 1517—1917.—1) The Ref. 2) The
Reaction ag. Ref. 3) Per. of rel. indif. 4) Scept.
and React. 5) Ch. in Am. 6) Ag. of gr. movem. 7)
Darkness bef. Dawn.

REVIEW QUESTIONS.

Why should we study the connecting links of history between the apostolic age and our day? Name the three epochs into which Church history naturally divides itself. What was the purpose of the persecution of the Christians under the old Roman Empire? When were the books of the New Testament collected and placed into the canon? What change took place under Constantine? What controversy was settled at the Nicene council? When did Mohammedanism rise and how was it extended? What change did Gregory the Great make in the Church? When and by whom was the power of the papacy fully established? When and why did the schism take place between the Eastern and the Western church? When did the crusades take place and what was accomplished through them? When and how did the mendicants reach their climax? How did Scholasticism arise, and how did it affect the Church? When and through whom did the papacy reach its zenith of power? How did the dawn of a coming reform appear? How and by whom did the Reformation begin in Germany, Switzerland and England? What reaction appeared against the Reformation? When did English Methodism begin and what was its influence? How did scepticism spread over Europe and America at the end of the eighteenth century, and how was it counteracted? How was genuine religion revived in America? What great movements were organized during the eighteenth and the nineteenth centuries? How did the twentieth century begin and what may the darkness that came through the present world war be?

4. **P. arr. and Imp.**—1) P. age. 2) Plans. 3) Arr. 4) Trials.
5. **P. Journ. to R. a Pr.**—1) Unexp. vis. to R. 2) Comp. 3) Shpek. at M. 4) Freed in bond. 5) Act. in Pr.
6. **P. lat.**—1) Rec. uncert. 2) Lib. and Recapt. 3) Caus. of Cap. 4) Pris. Cond. 5) Victor.
7. **F. Imp. Per.**—1) Cause of Per. in gen. 2) Cause of this Per. 3) Martyrd. of P. and Pet. 68.

Chapter XII.—The Church in Transition.

1. **Pr. and Mart. of Steph.**—1) Accus. 2) Def. 3) Death. 4) Saul wit.
2. **F. Miss. Act.**—1) Cause. 2) Extent. 3) Conv. of Corn.
3. **Conv. of Saul.**—1) Pers. 2) Appreh. 3) Conv. 4) Wk.
4. **New Ch. cent.**—1) Ant. 2) Orig. of Ch. 3) New Mov. 4) New Name. 5) Vis. of Barn. 5) New help.
5. **F. Miss. Journ.**—1) F. miss. Soc. 2) F. missionaries. 3) F. miss. Field. 4) F. miss. res.
6. **F. Ch. Coun.**—1) Cause of. 2) Charact. of. 3) Res. of.

Chapter XI.—The Church in Judea.

1. **The var. Per. of the Ap. Age.**—1) Ch. in Jud. 2) Ch. in Trans. 3) Ch. am. Gent. 4) End of Ap. Age.
2. **The Found. of Ch. Peb.**—Effects: Ment., spir.
3. **The pow. Infl. of Ch.**—1) Preach. 2) Life.
4. **Mir. in Fi. Da. of Ch.**—1) Mir. of Mer. 2) Mir. of Judg.
5. **First Pres.**—1) Cause. 2) Course. 3) Conseq.
6. **Marv. gr. of Ch.**—1) Small beg. 2) Rapid Gr. 3) Cause of gr.
7. **Settle. of fi. Ch. diff.**—1) Div. of lab. 2) App. of dis. ones.
8. **Char. of Pent. Ch.**—1) Cond. to Mem. 2) Lib. er. 3) Govnmt. 4) Doctrines. 5) Bible. 6) Leaders.

The Teaching value
of the Bible.

**"The Bible is the pedagogical Masterpiece of the
World's Literature." Pres. Stanley Hall.**

**"Jesus who went to school slightly or not at all
has sent a whole world to school."
Bishop E. H. Hughes.**

THE TEACHING VALUE OF THE BIBLE

CHAPTER I.

THE TEACHING VALUE OF THE BIBLE.

The Bible is not merely our text-book, but it is also our guide in the fine art of teaching. It does not only show us **what** to teach, but also **how** to teach. President Stanley Hall has truly said: "It is the pedagogical masterpiece of the world's literature." Here we not only discover superlative religious truth, but also superlative **teachers** of religious truth. We are brought into contact with many masters in the art of teaching and especially with the Great Master, the Teacher sent from God, who holds the pre-eminence among all the teachers the world has ever seen, or ever will see. "No man ever spake (taught) like this man." The Bible shows us plainly that the inspired teachers of the Word, both in the Old and the New Testament dispensation, knew how the human mind functioned during the various stages of its development, from the period of childhood to adult life, and they adapted their teaching to the mental and spiritual capacities of those whom they instructed. They gave milk to the weak and solid food to the strong. (Heb. 5: 12-14.)

They taught the truth with all their heart and with every effective art the most efficient teachers of all ages employed. They taught with a heartfelt conviction that the message which they were imparting was divine. We believe and, therefore, we speak (2 Cor. 4: 13), was the slogan of these teachers sent from God. They taught with authority, with the authority of a profound conviction wrought through the Divine Spirit, that the truth which they taught imperatively demands attention, because it is God's truth and because it commands men to get right and to keep right with God. Their teaching was not cold or formal and fruitless as that of the

scribes, who parrot-like repeated the thoughts of others, the force of which they did not feel and could not make others feel; but these teachers felt the force of the truth they taught and made those whom they instructed feel it also. Their message came from a warm heart and strangely warmed the hearts of those whom they taught, warmed them either with a bitter indignation against the truth or with an intense affection for the truth. They not only spoke from the heart, but they made use of every effective art through which truth can be permanently transferred from the mind and heart of the teacher to the minds and hearts of the pupils.

We can plainly discover the teaching value of the Bible in the spirit and manner in which these inspired teachers of the truth taught God's will. We will consider together the various methods through which these teachers imparted the truth. Spirit-filled teachers do not despise nor abuse, but properly use all the most effective methods available for fruitful service. One or more or all of the following ten methods were used by these sacred teachers to instruct those whom they were appointed to teach, the visual method, the catechetical method, the method of story telling, of memorizing, of teaching through object lessons, the discussional method, the exemplifying and experimental method, the lecture method, the method of conversation and correspondence, and the review method.

I. The Visual Method. The visual method is the method of making the truth permanently visible in some form or other, both in the home life and in the sanctuary. This method was divinely ordered in the Old Testament dispensation. God says to his people: "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets be-

tween thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates. (Deut. 6: 4-9; 11; 18-20.) This command was repeated because this method of visualizing the divine truth was considered to possess a very high educational value. Divine truth was visualized before their minds in their sanctuary, their place of worship. That showed them in a visible form the way to the highest, the way into reconciliation with God. The Tabernacle with its courts and its furniture was a parable, the visible presentation of an invisible truth and was a shadow of good things to come of which it perpetually reminded the people.

Religious ideas were embodied in the architecture and the art used in this sanctuary. The Israelites also visualized divine truths through monuments which they erected in memory of some great redemptive events of the past. Joshua appointed twelve men to help construct a monument in commemoration of the wonderful entrance of the children of Israel into the Promised Land. He commanded each one of these men to pick up a stone out of the dry river bed of the Jordan, carry it into the Jordan valley and there erect a monument of these river bed stones, which would cause future generations to ask the question, "What mean ye by these stones?" and give them an occasion to receive instruction on the great epoch-making redemptive events in their national history. (Joshua 4: 1-8.) Samuel, too, erected a stone in commemoration of a victory over Israel's worst foes, namely the Philistines. (1 Sam. 7: 1-12.)

We can teach perpetually and permanently some great Scripture truths by placing some Bible verse, which like a sun blazes forth some great gospel truth, conspicuously on the walls of our homes and on the walls of our churches. Many an individual would derive everlasting comfort from some truth thus placed permanently before his natural and mental vision.

Our church architecture should embody some great central truths. We cannot all build structures like the church, St. Sophia, in Constantinople, which was said to have been a system of theology displayed in marble, but we can bring to

light some truth, pointing minds upward to higher planes of thinking and living even in our plain churches.

Art windows ought to display before the minds of the pupils presentations of some of the most elevating Bible facts. Both the form, the color, the lights and the tone ought to help produce a sense of reverence in the minds of those who are about their Father's business in the sanctuary. Suitable pictures on the walls, of Bible facts or missionaries and persons who have become stars of the first magnitude in the Christian world, should help to create high and noble ideals in the minds of the pupils. "More and more today we are becoming a visualizing people," says Doctor Smith, "more and more we depend upon pictures and illustrations in our current reading to convey to us, adults even as we are, the rapid and proper conception of the whole subject in hand. Types of pictures and their selection are of supreme import, for one of the greatest mistakes we can make is to select pictures ill adapted to particular ages. . . Pictures that are concrete are in themselves better for children than those which are mystical or abstract. Pictures that show action, even in war and killing, are attractive to small children because of their action. It has been shown that such pictures do not work injury to the child, for it is not the pain or the killing that he cares for, or even realizes, but the vividness of action and doing. . . . On the other hand pictures of pain, martyrdom, suffering, deeper ethical and abstract teaching, such as the Last Supper, Crucifixion, Gethsemane, Transfiguration, etc., are better suited to adolescence and to the adult plane of thought." We can help to instil truths to create high and noble ideals in the minds of the pupils by these silent educators that speak to them from the walls, the windows and from the structure of our sanctuaries.

Charts representing divine institutions, pictures of the Tabernacle, the Temple, and its furniture, historical presentations of the great plan of redemption, Scripture selections, songs, all have a silent, ennobling educative value.

Maps of the Bible world and missionary maps of the present world will help to bring vividly before the minds of the

pupils some great Bible or missionary events, some past or present miracles of grace. An explanation of these maps will bring vividly to the mind of the pupil the bright color which local surroundings give the transpired events. No one can fully understand Jesus' interview with the Samaritan woman at Jacob's well without a knowledge of the location of this well and its peculiar surroundings. We cannot get a good conception of Christ's weeping over the condemned city of Jerusalem without a knowledge of its geography and environment.

Maps will help us bring vividly before our minds these events with all their local coloring, and they will intensify our interest in these events. If we want to teach while we are not teaching, let us put as many of these silent educators to work in our homes and churches as possible.

LESSON OUTLINE.

Bible.—Shows us what and how to teach.

Sup. Teachers.—Christ Pre-em. Knew h. mind. Taught with conviction. Skilful methods.

Ten Methods.—Vis. Catech. Story-Telling, Mem., Disc., Exemp. and Exper., Lect., Conv. and Cor., Review.

Vis. Method.—Com. by God. Examples of, Value of, Methods of doing it now, Pict., Ch., Maps.

REVIEW QUESTIONS.

Why does the Bible possess great teaching value? What does President Stanley Hall call it? Why may its teachers be called superlative teachers? Who holds pre-eminence among all the teachers of the world? In what respect did their teaching excel all other teachers? What proofs have we that they were familiar with the best methods of teaching? Name the ten methods of teaching used by these sacred teachers. What do we mean by the visual method? Where and by whom was it introduced? Give some examples of how the truth was visualized in the Old Testament? Why is this method of teaching specially effective? How can we make use of it in our educational work? What kind of pictures are most effective? How can truth be visualized through maps? How can we teach when we are not teaching?

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TOPICS FOR INVESTIGATION.

Visualizing business through advertisements.
Visualizing science.
Visualizing truth in public buildings, schools, etc., in statuary
and architecture, in our homes, in our churches.

CHAPTER II.

THE CATECHETICAL METHOD.

The catechetical method of teaching is said to be the "shuttle that weaves the fabric of education." Bacon says: "A shrewd question is the half of knowledge." Questions awaken interest, strengthen the memory and develop thought. The great teachers of the Bible made frequent use of the catechetical method of instruction and taught the people through questions and answers. This method is sometimes called the Socratic Method, but it may justly be called a divine method of teaching God's truth. The very first instructions God gave to fallen man, he imparted through this method. (Gen. 3: 9-18.) He asked our first parents in the Garden of Eden questions about their relation to him and about their transgression of his will and elicited answers from them and imparted unto them a revelation, both of his severity and his goodness.

The first man who committed murder in both his heart and in deed was taught by God through the catechetical method. God warned Cain through questions against the murderous wrath that he harbored in his heart against Abel and he revealed to him after the crime, through heart-searching questions about his brother, that his iniquity was an open secret before God. (Gen. 4: 6-15.)

It was through a question about the stars in the sky that God endeavored to cheer up his servant Abraham when he found him in a despondent mood. (Gen. 15: 5.) With a question the angels who visited Lot at Sodom endeavored to stir him up to special missionary activity. (Gen. 19: 12.) Joseph pried with a question into the cause of the despondency of his fellow prisoners and their answers gave him an occasion to reveal unto the one an impending judgment and to the other a speedy deliverance. (Gen. 47 ff.) Through heart-searching questions he endeavored to get his sinful brethren to make an acknowledgment and an open confession of the crime they had

committed against him years ago. (Gen. 42, ff.) It was through questions laid before God that Moses finally settled the acceptance of his call to become the great emancipator of his people from Egyptian bondage. (Ex. 3: 11 ff.) With questions prying into the causes of Israel's disaster and its apparent divine rejection, Gideon settled his call to become a savior of Israel. (Judges 6: 13 ff.) It was through questions that Samuel made Saul conscious of his great transgression against God in his expedition against the Amalekites. (Sam. 15: 10-31.)

David, through questions, revealed to Abner, Saul's general, his neglect in not protecting his king against invaders into the king's camp, and to Saul, the king, his meanness and smallness in pursuing him instead of attending to his real business as the ruler of Israel. (1 Sam. 25: 14-23.) With questions, Gad, the prophet, laid before David the choice of one of three penalties for a grievous offense that he had committed against God. (2 Sam. 24: 10-16.)

Some of the psalms are built up on the catechetical plan, as for instance Psalm 15, and in others the interrogative method plays an important part. (See Psalm 24, 42, 119.) The author of the Book of Proverbs makes frequent use of questions and answers. In chapter 1: 22, he endeavors to call a halt to evil-doers through the question, "How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and the fools hate knowledge?" In chapter 23: 29-35, he lays bare the disastrous results of intemperance and social impurity through a series of questions and answers with which he couples an earnest warning.

The prophets make frequent use of the interrogative method of instruction. Isaiah's great chapter on the sufferings of Christ begins with the question: "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" (Isaiah 53: 1.) In his usual invitation to offer salvation, he hurls this question against man's foolish expenditure of money and energy for sinful delights: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" (Isaiah 55: 2.) Jeremiah lays bare the base in-

iniquities of his people through a series of burning questions in chapter 2: 31-37. Ezekiel puts a most pathetic appeal to wayward man in Israel through the question: "Why will ye die, O House of Israel?" (Ezekiel 33: 11.) Amos turns the X-rays on the iniquitous business of his people through a series of heart-searching questions. (Amos 8: 4-10.)

In the New Testament we find the interrogative method of instruction frequently employed, both by the Lord himself, the great master Teacher and by his disciples. Christ was, without doubt, the most wonderful questioner who ever dwelt on the face of the earth. He stands pre-eminent through all ages as the greatest interrogator of the human race. He frequently expressed the truth in an interrogative form when he addressed the multitudes. Through these questions he would arrest their attention, clinch the truth and awaken their minds to serious thinking. He would have them answer these questions in their hearts and their lives. How strikingly he portrays the superiority of the soul over the body and the world in the following questions: "Is not the life more than the food and the body than the raiment?" (Matthew 6: 25.) "For what doth it profit a man to gain the whole world and forfeit his life, or what should a man give in exchange for his life?" (Mark 8: 36-37.) When some persons reported a calamity to him that had befallen some Galileans, he put this pointed question to them: "Think ye that these Galileans were sinners before all the Galileans because they suffered these things?" and he admonished them with these words: "Except ye repent, ye shall all likewise perish." (Luke 13: 1-5.)

He frequently silenced his opponents through the skillful art of questioning. When a certain lawyer asked him: "Master, what shall I do to inherit eternal life?" he answered the question with this counter question: "What is written in the law? how readest thou?" and when the lawyer asked him: "Who is my neighbor?" he answered the question with a story and a counter question and compelled the lawyer himself to state who committed the neighborly deed in the story. (Luke 10: 25-37.)

Christ's questions to enquirers are very pertinent. When two of John's disciples followed him in the Jordan valley he asked them: "What seek ye?" (John 1: 38.) The sick man at the pool of Bethesda he asked: "Wilt thou be made whole?" (John 5: 6.) The blind man whom he met on the way to Jericho he asked: "What wilt thou that I should do unto thee?" (Luke 18: 4.) He wanted each one to give a clear statement of his real need. Many other questions could be cited which Christ asked those who came to him seeking salvation in some form or other. He also frequently catechized his disciples. On one occasion he asked them, "Who do men say that the Son of man is?" When they had expressed the opinions which others cherished about the Son of man, he plainly asked them: "Who say ye that I am?" and Peter, acting as the spokesman of the whole company, answered: "Thou art the Christ, the Son of the living God." (Matt. 16: 13-20.) After the washing of the disciples' feet in the upper room, he asked them about the significance of his deed in these words: "Know ye what I have done to you?" and then he interpreted the significance of his deed to them. (John 13: 12-17.) In John 14 we find a mutual interrogative interview between Christ and his disciples. In John 21 we have Christ's questions to Peter when he reinstated him again into the Apostolate.

The apostles made use again and again of this method of imparting instruction. When the people, on the day of Pentecost, stirred up by the Word and the Spirit of God, asked the question: "Brethren, what shall we do?" they answered: "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37-38.) Stephen hurled questions at his audience (Acts 7: 49-52), and the Apostles Paul, James, Peter and John resorted to the interrogative method in their written messages to the people. (See Romans 2: 3-5; 1-30; 11: 1-36; 1 Peter 4: 17-19; 1 Cor. 15: 12-58; James 2: 1-26; Rev. 7: 13-17.)

Almost every question that can spring up in the human mind about God and man, the Saviour, sin and salvation,

future destiny, the life that now is and that which is to come, can be found in some form or other in the Bible. It is rich in questions and in answers to these questions, and the Bible teacher will do well to study carefully the art of questioning in the revealed Word.

Characteristics of Bible Questions. These questions are:

1) **Spontaneous.** They were not read out of a book but they were produced in the minds of both teachers and pupils, born out of the needs, thoughts, ideas and convictions of those who made them. Self-made questions are always better than borrowed questions.

2) **Clear.** They are expressed in lucid, simple language, and appear in such a form that they could not be misunderstood or misconstrued. There are no misleading nor technical questions in the Bible.

3) **Pertinent.** Every question in the Bible is appropriate, bearing on the matter in hand. They are adapted to the peculiar characteristics and requirements of those who received instruction as well as to the time and circumstances under which they originated.

4) **Practical.** They all deal with the practical needs and affairs of the inner and outer life and are the outgrowth of great mental and spiritual needs, and great religious conceptions. They spring from minds craving and having practical knowledge.

5) **Searching.** The questions, especially of the teachers of sacred truth, are noted for their searching quality. They lay bare man's ignorance, error and his limitations of knowledge. God's questions to Job revealed to him the fact that now we see through a glass darkly, that we possess too limited capacities to grasp the whole realm of truth.

6) **Instructive.** Very many of the Bible questions aim at the development and guidance of thought. Socrates said he asked questions to bring thought to birth. We find this to be the aim of all educational Bible questions. They challenge mental exertion and make the learner think. They impart unto the pupil as little as possible and spur him on to discover as much as possible through his own mental efforts.

7) **Progressive.** In a series of questions we always find them following one another in a systematized and progressive order. Each question grows out of the answer preceding it and paves the way for another question to follow it. They always aim at a unity and a oneness in the presentation of the truth. "For we must ever remember," says Mr. Fitch, "that whatever is learned confusedly is remembered confusedly, and that all effective teaching must be characterized by system and continuity."

LESSON OUTLINE.

Catech. Meth.—Value of. Used by sacred teachers. Div. Meth. rath. than soc.

Bib. Quest.—Ad., Ab., Joseph, Moses, Dav. Psalms built up on cat. ord. Prov., Proph., Christ., Apostles.

Char. of B. Q.—1) Spont. 2) Clear. 3) Pert. 4) Pract. 5) Search. 6) Inst. 7) Prog.

REVIEW QUESTIONS.

What shuttle weaves the fabric of education? What educational value do questions possess? Why can this be called the divine method of teaching rather than the Socratic method? Name a number of teachers who made use of questions in their educational work. What Psalms are built up on the catechetical plan? How does the writer of the book of Proverbs make use of this method of teaching? Who is without doubt the greatest interrogator of the human race? State a few great questions made by Christ. Why should Bible teachers study carefully the art of questioning in the Bible? Name the seven characteristics of Bible questions. Why should our questions be spontaneous? Why should they be instructive and progressive?

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TOPICS FOR INVESTIGATION.

The purposes of the catechetical method of teaching.

The origin of the church catechism.

Why and how to teach the catechism.

Pertinent and impertinent questions.

CHAPTER III.

STORY TELLING.

The oldest and still the most fascinating method of teaching is that of story telling. This was almost the only pedagogical means used by primitive man. It was the teaching impulse, it is believed, that gave rise to the story. Its educational power is still acknowledged to be supremely great. Doctor Stanley Hall says: "Let me tell the stories and I care not who writes the text books," and Kate Douglas Wiggin, that modern matchless story teller, says: "I would rather be the children's story teller than the queen's favorite or the king's councilor." A great modern educator says: "Good story telling is the best qualification of the teacher." If this is true, and who can doubt it, then the great teachers who made the Bible, from Moses down to Christ and the apostles, were eminently qualified to be teachers of all ages through the matchless stories which they told. All character-building teachers, from Moses down to our own day and age, knew the high educational value of the story and made frequent and effective use of it in their educational work.

"A story," it is said, "is a bit of life translated into words." It may be a narrative of real or imaginary events. All stories belong to one of two great classes, namely, the realistic and the idealistic. The realistic stories are "made up of events that profess to be strictly conformed to fact," and the idealistic stories are imaginary in origin, but set forth precepts and truths that are to be translated into life. We find both these great classes of stories in the Bible, for instance all the stories related about Christ are realistic. Some of the stories related by Christ are idealistic, as for instance that of the Prodigal Son (Luke 15: 11-32); that of Dives and Lazarus (Luke 16: 19-25); and that of the Good Samaritan (Luke 10: 30-37). We also find both of these classes of stories in the Old Testament. Stories about the patriarchs, Abraham, Isaac, Jacob and Joseph, Moses, Samuel, David, etc., are

all realistic, but the stories about the parable of the trees (Judges 9: 8-15); and of the lamb (2 Sam. 12: 1-6); and of the thorn bush (2 Kings 14: 9), and others are of the idealistic class, which through a fictitious form present striking truths. "A story can be fictitious without being false."

All stories of educational value must have "an interesting beginning, a succession of events, a climax and an end." The climax is the story's chief point of interest; here it is focalized.

Stories are told for various purposes. They are told to attract attention, to arouse interest, to quicken the imagination, to kindle the emotions, to aid reason and memory and stir up conscience. Stories are appreciated by all classes of people in all stages of human development. The concrete story that deals mostly with action appeals to little folks. The hero stories appeal to youths during the early stages of adolescence. Stories of romance and love appeal more to young people in later adolescence. "The appearance of love in the emotional life of youth," says St. John, "has a far larger indirect influence upon character than most of the more thoughtful teachers and parents suppose. Anthropologists tell us that man rose from the savage and barbarian state largely through the influence of woman. It was she who tamed and civilized him." At any rate woman helps to ennoble man even if she does not tame and civilize him. Stories of this nature stimulate the higher ambitions and aspirations of youth, and induce them to mortify the baser impulses and to nourish and cherish the noble impulses of their nature. Adults never get tired of good, thrilling, inspiring and illuminating stories. Story writers continue to find a market for their productions. Good stories find a readier sale than any other books, and they help to mold the character and shape the destiny, not only of individuals, but also of nations. "Uncle Tom's Cabin" did more toward the overthrow of slavery in our country than all the speeches and sermons hurled against this giant evil.

Bible stories surpass all other stories in teaching value. Tyler says: "No volume or library has such value as the Bible. It is a record or picture of the experiences, feelings

and lives of strong men and women, facing and overcoming doubt and fear, hardship and pain, temptation and trial, as we must today. It teems with life and vigor, hope and faith, from cover to cover." Miss Cowles says: "In these stories there is all the charm of the folk tale, with its simple directness of style, its rapid action, its repetition of words and phrases such as: 'Every living thing of fowl and of cattle and every creeping thing'; and yet it is lifted far above the folk tale by the all-pervading thought of God's righteousness." The Bible is rich in stories for little folks. What a number of pretty baby stories are found in this book. Think of Moses hidden among the bulrushes, of little Samuel in the sanctuary and of the childhood of Jesus. How many fascinating stories do we find of heroic ideals for early adolescents; think of Joseph, Moses, Gideon, David, Nehemiah, John the Baptist, Jesus, Peter, John and Paul. The Bible abounds in stories cast in a heroic mold. What fine love stories for young people, during later adolescence, do we find in the histories of Isaac and Jacob, Moses, Ruth, and Joseph and Mary in the New Testament, and how many thrilling tales are found in this good old Book for people in all stages of adult life, for parents and for veterans in the service of God's kingdom. Think of old Abraham and Jacob, and Samuel, and Simeon and Hannah! And then think of all the idealistic stories of Christ which give us such deep glimpses into the divine nature as the story of the Prodigal Son, or into human nature as the story of the Two Creditors and that of the rich man who enlarged his barns, or such a deep glimpse into eternal destiny as that of the Rich Man and Lazarus.

The teachers sent from God to give us the Bible were most skillful story tellers. Jesus Christ stands pre-eminently among all the story tellers of the Bible and of the world.

Bible Stories Surpass All Other Stories:

1) **Because they spring from minds permeated with a knowledge of the facts and truths they relate.** No one can relate a story successfully unless his mind is full of the story, so fully absorbed by it that no self-consciousness appears. Everyone of the story tellers in

the blessed Word are noted for their self-effacement in relating their stories. They place the facts and the truths of the stories, they present, so prominently into the foreground, that we lose sight of the story teller and think merely of the story, and their minds are, nevertheless, so permeated by the spirit of the truth they depict that this spirit adds special force to the stories they tell. Marvin R. Vincent says: "Christ's words spoken by Plato or Aristotle would not have been spirit and life." They teach us plainly that if we would be able to tell a story well, we must be full of the content of the story as well as of the spirit of truth which is the source of the story's power. "The two absolute essentials to successful story telling," says Miss Cowles, "are a thorough knowledge of the story and forgetfulness of self," and the same writer in giving advice to story tellers, says, "Become so interested in your story that you can think of nothing else—except the children who are drinking it in." "It is the story in you," says Professor St. John, "that you can build into your pupils."

2) **Because they are so perfect in form.** Every story, we have already stated in this chapter, must have an interesting beginning, a narration of a succession of events leading up to a climax, a striking climax and an end which leaves the mind at rest meditating upon the truth set forth in the story. Professor St. John says, "The story has a hero, action, a plot and a solution." All Bible stories have an interesting beginning, relate an interesting succession of events, which lead up to a plot and its solution, which forms the climax of the story. There are no better story models to be found in all literature than those which we find in the Word of God. Mr. Edmund Gosse says that when young men come to him for advice in the formation of style, he has no counsel for them except to read aloud as often as possible portions of the Bible. One of the professors of English in the Yale University, in trying to show his students how to tell a story, sends them to the Scriptures to find out how. "What story is more beautiful, more filled with wonders and marvels, with life and forgiveness and moral steadfastness, than the story of Joseph? It is quite as fascinating as any tale from the

Arabian Nights and it excels the latter a thousandfold in its fundamental value, for these Old Testament stories eclipse the myth and the hero tale not only in their genuine interest for the child, but they bring him into conscious relationship with God, the God of Abraham, Isaac and Jacob, the God whose throne is forever and ever, and the scepter of whose kingdom is a scepter of righteousness." Christ's stories are matchless in form. Both Moses and Christ as well as the other story tellers of the Bible present to us the best story forms in existence. They begin right, proceed right and end right.

3) **Because they present the facts and the truths in the most effective style.** The language in which these stories are clothed is "brief, strong and picturesque." The stories are full of suggestiveness. The narrative and the lesson are so fully one that it is impossible to eliminate the last without destroying the story itself. Their moral lessons are implied rather than explicitly stated. These stories, too, are noted for their marvelous unity. They are limited to the narration of one set of events, to putting the emphasis upon one moral lesson, and to the stirring up of one kind of feeling. They are marvelously free "from wandering and diffuseness and useless detail." Christ's story of the rich man in Luke 12: 16-20, is an example of marvelous unity and condensation. Professor St. John says: "It would be difficult to omit a single word, nor would it be easier to extend it without loss of effect. In its unity and conciseness its strength lies." The story tellers in the Bible make use of direct rather than indirect discourse in the presentation of their stories. This adds movement and life-likeness to the tale. The characters are permitted to speak for themselves. Christ's parables are splendid models along this line. In the parable of the unrighteous steward (Luke 16: 1-8), the steward is permitted in the story to act and to speak for himself, and this adds interest and force to the story. Emphasis is put upon action and a concrete presentation of facts. The verbs abound in Christ's parables. In the parable of the rich man there are 107 words and 33 of these are verbs. Action rather than description is predominant. "You are in touch with real

life," says Samuel B. Haslitt, "from start to finish and essentials only are admitted. The language is simple and concise. A vigorous style is almost always concise. Good writers never encumber their stories with useless matter," and we find that this principle is closely followed by the writers of the stories which we find in the Bible. If we want to acquire the best literary style for effective story telling, we must study the matchless stories of the Bible.

4. Because they present the greatest variety of incomparable story material. Bishop Hughes says: "The Bible grew out of human life that had been touched and glorified by the divine presence and power." Its stories give us glimpses of life itself as it moved along a period of seven or eight centuries. It presents a large variety of incidents from real life, describing almost every phase of human life from childhood to old age, both in prosperity and adversity. Its idealistic stories cover the most important phases of the life that now is and of that which is to come. Among these we find fables, parables and allegories. In fables inanimate or irrational beings are presented and are made to speak and act like human beings. We have such a fable in Judges 9: 8-15. Children particularly fancy stories of this nature, because they instinctively personify everything and clothe it with life. There is no literature in existence that presents such a great variety of incomparably splendid stories as we find in the Bible. Here we find stories for all kinds of folks, for children, youths, men and women and aged veterans in all walks of life.

If we want to get acquainted with the greatest variety of effective stories, we must study the stories of the Bible.

5) Because these stories excel in substance all the other stories in existence. Here we get the most perfect knowledge of human nature and of the divine nature. Here we find the truest pictures of the life that now is and of that which is to come. Here we see how man's deeds work out for him either a destiny of weal or woe and here we see how God's deeds, in his dealings with man, reveal both his goodness and his severity. Here we find a

true record of man's deeds and a true revelation of God's dealings with him. Nothing is concealed, either of man's deeds or God's. "The sins of the Bible's premier heroes are written down with entire frankness. The human touch is everywhere." We see both the ascent and the descent of man, how he rises out of his fallen condition through faith into sainthood into endless glory, or how he descends, through unbelief, into depths of meanness and degradation which land him in corruption and endless perdition. The weakness and meanness of unbelieving man on the one hand and the strength and nobility of the true believer are most strikingly portrayed in these life pictures in the Word of God. Nowhere can we learn to know human nature better than in these true portraits of real men and women, and nowhere can we learn to know God better than in the stories of his dealings with man as they are told in the Bible. How infinitely they transcend all the mythological stories of the false gods even of the most enlightened nations of the earth. The story of the creation, of the redemption through Christ, as related in Christ's life and death, gives us such a splendid insight into the nature and character of God that we must instinctively worship him as our Lord and God. These stories give us an insight into the destiny into which our conduct must inevitably lead us. A wrong life, according to the stories of the Bible, never leads to a good end, and a good life never leads to a bad end. Conduct forms character, and character fixes destiny. The moral standards which these stories place before us far excel the standards of most non-biblical stories.

6. Because the purpose for which they were related far exceeds the purpose for which stories in general are related. Many stories are related for mercenary purposes. They are the outgrowth of greed. Others are related for mere entertainment and again others for the purpose of deceiving people and leading them astray; still others are told for educational and for political and patriotic purposes. The purpose for which Bible stories were related was not merely to entertain. They are fascinating but they have a higher purpose than merely to fascinate men.

They were not related to deceive men, but to deliver them from false conceptions which they may be harboring in their minds. They were not told merely for educational purposes except to educate people for eternal life. They were told chiefly for religious purposes to place before human minds standards of piety and moral purity. They always show us that there is a God above us and a judgment ahead of us, and that we must get right with God and make our calling and election sure. All the Bible stories are told for the purpose of improving human conduct and for ennobling both the individual and social life of man. They came from life in order that they may return to life again.

7) **Because the effects they produce are far superior to the effect of all other stories.** All stories have an effect upon the human mind. They either elevate or degrade man. They either set his judgment straight or warp it. They either help to save him or to ruin him. There are no stories in all human literature that have helped to lift up so many of fallen humanity on a higher plane of thought and action as the stories of the Bible. "The simple stories of the gospel," Professor St. John truly says, "have done infinitely more to influence the lives of men than all the books of systematic theology that the church has produced in twenty centuries." The books of the Bible that contain story material are read more and studied more than those which do not contain stories because they are of greater educational value. It is the old, old story told in multitudinous forms, from the varied experiences of man that captivates and holds the attention of the people, rouses their emotions, awakens their conscience and causes them to choose the way of life and walk therein. These stories told in Sunday-school classes, in sermons and in songs have led thousands into the light, and life and liberty of the children of God. These stories have helped to stiffen the backbone of people to give them moral courage and strength to stand alone if need be for their inward convictions. These stories have helped all classes, young and old, to cultivate virtue and to hate and abominate vice. None of them show ultimate victory for the scoundrel and

ultimate defeat for the honest, sincere believer, but they do show that the righteous will eat of the fruit of their doings and the reward of his hands shall be given to the wicked.

LESSON OUTLINE.

Story T. method.—Old; most fascinating.

Value of.—Great. than bks. Best qual. of teacher. Used by sac. teach.

Story.—Def. of.

Kinds of.—Real. Id. Both in B. Nat. of a story. Concrete. Romance. Nature st. All are interested in stories.

Bible Stories.—Surpass all others. True to life. To facts. Ad. to all ages: 1) In source. 2) In form. 3) In style. 4) In variety. 5) In substance. 6) In purpose. 7) In effects.

REVIEW QUESTIONS.

What is it supposed gave rise to the story? What is claimed to be the best qualification of the teacher? What is a story? Name the two classes of stories. Define both. Name a story of both classes out of the Old Testament and out of the New Testament. Name the parts that belong to a good story. Which kind of stories appeal most to little folks and which to young people? In later adolescence? Why do Bible stories surpass all other stories in teaching value? Name some Bible stories that will interest little folks. Name some stories that will appeal to early adolescence and later adolescence. State the seven points wherein Bible stories surpass all other stories. What are the two absolute essentials to successful story-telling? What gives a story complete form? What kind of discourse do the writers of the Bible stories use? Upon what should the emphasis be placed in a story and which part of speech should abound in them? What is the chief purpose of Bible stories? How do the effects which Bible stories produce compare with the effects produced through other educative agencies?

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Fifty Famous Stories Retold and Thirty More Famous Stories, *Baldwin.*

Servants of the King.

TOPICS FOR INVESTIGATION.

The value of the story.

The elements of the story.

The value of idealistic stories.

The value of realistic stories.

Action in the story.

Mastering the story.

The educational value of the hero story.

The value of altruistic stories.

CHAPTER IV.

THE METHOD OF MEMORIZING.

The cultivation of memory was considered highly important by the teachers sent from God, who gave us the Bible. This faculty of the mind is of much greater importance in our life than we usually realize. "Without memories we would have no yesterdays," someone truly says, "and without a yesterday no knowledge of the past." We would not understand our present world nor be able to prepare properly for the future or get ready for the world to come. Memory is not merely the mental power through which we retain and reproduce what we have learned, but it is also the process through which we link together truths. Without it an advance in scholarship would be impossible. The all-wise Creator has endowed us with the faculty of memory. Both the brain and the invisible mind of man, which receives the impressions of the external world through the brain, are so constituted that they can retain the impressions received and through the proper cultivation of this power reproduce them. It is said "that brains are wax to receive impressions and marble to retain them." It is claimed that no idea leaves the mind but that ideas may become invisible to the mind for a time or permanently.

This faculty of the mind needs to be cultivated. There are two extremes into which educators have drifted with regard to the cultivation of memory, namely, that of over-doing and that of under-doing. In many parts of the Orient, the extreme of over-doing memory culture is common. Mohammedans, in their educational work, make "memory the pack-horse of education." They cultivate memory alone apparently and fail to cultivate their other powers and they load it down with many useless and almost unbearable burdens. Our guide at Cairo, Egypt, who had studied for the Mohammedan priesthood, told us that they have to memorize the whole Koran, the Mohammedan bible, so that they can repeat it backward

and forward and begin at any page that may be called for. This is certainly overdoing memory culture. In former days, in our own country under a defective system of education, when the "three 'R's,' rod, rule and remembrance," were dominant, there was a good deal of useless and unhelpful memorizing and in the Sunday-schools about the middle of the last century, there was excessive memorizing done. We must always bear in mind that "memory is not the best friend of education," but in our day the cultivation of memory has swung around to the extreme of under-doing. Some scholars even contend that nothing should be memorized that is not understood. As a result of this under-doing valuable treasures of knowledge are not stored up in the memories of pupils during the golden memory period of their life and their spiritual life, as a result, is impoverished and their usefulness in later life impaired.

The memory, of course, should not be "the tomb, but the cradle of ideas," not a place where the treasures of knowledge are put out of the realm of life, but where they should develop and expand into an improved and ennobled mental and spiritual life.

The teachers of the divine truth, through whom we have received the Bible, as wise educators of their day and age, avoided both these extremes. They did not overdo memory culture nor did they underdo it. They made use of this wonderful faculty of the mind to keep the minds of the people linked up with the great redemptive events of the past and lined up in the path of duty in the present, to move forward into the state of blessedness promised them through Jehovah.

I. Substance for Memorization. They stored the memories of the people whom they taught:

1) **With narratives of the great redemptive events of their national history.** These narratives were not only given in the form of prose, but also in poetry in order that they might be more easily retained. See for example Psalms 78, 105, 106, 135, 136. All these psalms contain a series of marvelous events connected with the epoch-making period of their national life. Treasures of biographic

and historical knowledge should be found in the memories of the people to warn them against the baneful mistakes their fathers made and to encourage them to imitate the good qualities of their ancestors. The more we know of God's dealings in history, the more we will see God's hand in the shaping and overruling of current events. We do well to imitate these teachers in storing away in the memories of our pupils the great redemptive events of the past on which our salvation for the present and for the future is based.

2) **With many precious portions of the revealed Word of God.** They memorized prose and poetic portions of the Word of God. The Ten Commandments, as well as the sum of the moral law, were memorized by all. They had the law in and upon their heart. (Deut. 6: 7; Psalm 37: 13.) They memorized many other precious utterances of the Old Testament from the prophets, and also many of the Old Testament songs. Psalms 113 to 118, the Songs of the Ascent, were memorized and used in connection with some forms of temple worship, also the First Psalm and the Twenty-third and others were memorized. Jesus, the peerless teacher, quotes many utterances from the Old Testament which he had memorized. The Apostles also quoted freely passages from the Old Testament and words which Jesus had uttered, which they had memorized. Stephen, a lay preacher, in the great sermon which he preached, quoted from memory a long series of Old Testament events as well as many sayings of the Old Testament writers. The Apostolic Churches were admonished to let the Word of God dwell richly among them. They would possess the knowledge of it largely through the storehouse of their memories. The Bible has educational value in showing us how we ought to store in the minds of our pupils a series of successive events of redemptive history as well as many precious portions of the Word of God that contain the essence of revealed truth in condensed form, besides it also shows us the value of carrying in our memories many precious songs that will aid us in our devotional life and in our work for the Lord.

II. Reasons for Memorizing. They show us, too, very

plainly why they had the Word of God laid up in their hearts. They memorized a great deal of the Word of God.

1) **To furnish their minds with a fit subject for profitable meditation.** We all carry utterances in our minds over which we ponder as Mary pondered over the sayings concerning the child Jesus. (Luke 2: 19.)

We cannot keep our minds from meditating. Think we will and think we must. Meditation is the assimilation either of falsehood or truth. Through meditation we build these into our character and life, either to our weal or woe. If we have the Word of God dwelling in our minds and memories we have a most enchanting and most ennobling subject for meditation. They are blessed indeed who meditate on divine revelation day and night for they are like an irrigated tree that brings forth fruit without fail and remains evergreen. (Psalm 1: 2-3.) If we think on this truth we shall grow thereby.

2) **To furnish the mind with weapons of defense against the forces of evil.** "Thy word have I hid in my heart that I sin not against thee." (Psalm 119: 11.) This word cherished in our memories is a preventive against evil-doing. It does not allow sin to get a footing in our hearts and lives. It is the sacred power through which we are governed. Its precepts get us to abhor evil and to cling to that which is good. It reveals to us the power of triumphant grace through which we can overcome all sin. It is the weapon with which we can overcome the tempter. With Bible verses at our command we can defy the tempter as Christ defied him. God's Word is more than a match for Satan's enticements. The devil will forsake the tempted one when he is hurled back through the sword of the spirit which is the Word of God.

3) **To furnish the mind with helpful language and sentiments to worship God.** With the language of the revealed Word we can best worship the revealed God. We can glorify God through sacred songs. They give utterance to the loftiest sentiments of the mind and to the deepest emotions of the heart. The saints of old came into God's court singing the divinely inspired psalms. We can

worship God most effectively anywhere and everywhere if we carry a collection of sacred songs in our memories. We can offer acceptable prayers if we carry the promises of God in our memories, which we present to the Most High when we invoke his blessing. Memorized Scripture songs will enable us to worship God in the beauty of holiness with fitting prayer and praise.

4) **To furnish our minds with helpful knowledge with which we can do good unto others.** We must carry a rich stock of biblical information in our memories, which we always have in readiness for rendering service unto others. With the memorized Word we can do good anywhere and everywhere. We are always ready, not only to give a reason for the hope that is within us, but we can also give a reason to others why they should accept and acknowledge the same salvation. Without a rich and ready-to-hand knowledge of the Word of God we are handicapped in our usefulness. They who are mighty in the Scriptures can render others a most helpful service, and no one can be mighty in the Scriptures without having memorized a great deal of the Word of God. Peter, Stephen, Paul and others were powerful workers because they had mastered the knowledge of the divine Word and memorized it so that they were always ready, without any special preparation, to show others the way of life. We need for the same reasons to furnish our memories with a rich treasure of divine truth, expressed in poetry and prose, in divine promises, in prayer and in praise. Robert E. Speer says: "It is worth while deliberately to commit to memory large sections of the Bible. If young Christians neglect to do this they will lose, and the church will lose, and the world will lose. Nothing is so powerful to uplift and strengthen as the Bible in the memory 'learned by heart' as our good phrase puts it. Mr. Ruskin has left on record his living gratitude to his mother for having compelled him to learn the whole body of the fine old Scotch paraphrases of the Psalms."

III. Aids to Memorizing. It remains for us to see how these teachers aided their pupils in the work of memorizing divine truth. They aided them:

1. **Through a clear, concise and orderly presentation of the matter to be remembered.** They endeavored to make vivid impressions on the minds in which they tried to store knowledge. Whatever is to be remembered must be put into the mind correctly. If anything goes in wrong it will come out wrong. Truths that are to be remembered must be deeply impressed upon the mind. They can only be impressed upon the mind when the mind pays attention to them. Our interest must be roused before we pay attention. "Interest is the mother of Attention, and Attention is the mother of Memory." The concise and clear form in which the divine messages are clothed awakens interest and rouses attention and if these messages are fervently presented they make a vivid impression upon the mind. The Ten Commandments deal with life and human welfare and everyone ought to become interested in that which touches his individual and social life. The summary of the moral law, the psalms referred to by them, and the Scripture quotations in the New Testament from the Old Testament will always attract attention if they are properly presented, because they are brimful of benedictions for us. We must pay voluntary, earnest and persistent attention to that which we want to memorize. We must make our minds susceptible to an abiding reception of the truth, and it is this fact that Christ repeatedly reiterated in the words: "He that hath ears to hear let him hear."

2. **Through a connection of the truths to be remembered with associated ideas.** Associated ideas will help to hold fast the new treasures we store up in our memories and will also aid us in recalling and reproducing them. As it is not good for man to be alone, so it is not good for ideas to be alone in the human mind. All great Bible truths which are to be stored up in our memories are associated with ideas which already dwell within the mind or with the new ideas that precede their entrance into the mind. Usually abstract truths are linked together with concrete things or concrete life. This principle can readily be observed even in the Ten Commandments. The first commandment is associated with

the deliverance of the Israelites from Egyptian bondage, the fundamental fact of their history. The second commandment is linked together with the three regions about us, the heavens above, the earth beneath and the water under the earth. The third commandment is associated with the idea of punishment; the fourth with that cycle of time known as the week; the fifth with our home life and the sixth with our personal life; the seventh with married life, the eighth with our possession of property; the ninth with our love of a good reputation and the tenth with our own heart out of which our desires spring. What a splendid association of ideas do we find in the First Psalm, first that of motion, then that of the arrest of motion, and then that of a settled position; walking, standing, sitting. Then the process of meditation is associated with an irrigated garden and with trees that are ever fruitful. The condition of the wicked is associated with the idea of chaff on the threshing floor, having neither root nor fruit. The truths expressed in the Twenty-third Psalm are associated with a splendid panorama of concrete things. We find this association of ideas running all the way through the Old and the New Testament. When we see the things with which the truths are associated, we are reminded of the truth. If we cause the panorama of concrete visions linked to these truths to pass before our mind's eye, they will bring to the attention of the mind the great truths that are harbored in our memories.

3) **Through a frequent repetition of the truths that were to be stored in the memory.** The teachers themselves frequently repeated the same truths and the people were encouraged to repeat them in their homes until they became indelibly fixed in their memories. "Repetition," it is said, "is the mother of learning." It is easier to learn Spanish where Spanish is spoken than it is to learn it from books, because where the language is spoken one hears a constant repetition of the words one is trying to memorize and make his own. Line upon line, precept upon precept, show the biblical order in getting truths firmly lodged in the minds and hearts of the pupil. If we follow these three laws, which the great educators sent from God followed, we can

successfully educate our pupils in the art of memorizing precious Bible truths, events and sacred songs and thereby enrich their spiritual life and increase their usefulness.

LESSON OUTLINE.

Memory.—Imp. of. Its retentive power.

Cultivation.—Two extremes: overdoing, underdoing.

Substance for Mem.—1) Nar. of gr. rd. events; Prose; Poetry.

2) Par. of rev. word: Comm. Psalms; Mess. quot.; Christ's words.

Reasons for Mem.—1) Furn. minds sub. f. med. 2) With weap. of def. 3) With helpf. lang. and sent. to worship God. 4) With helpf. knowl. to do good.

Aids to mem.—1) Clear present. of facts and truths. 2) Connect. with associated id. 3) A freq. rep.

REVIEW QUESTIONS.

Why is the faculty of memory of such great importance? What retentive power does the memory really possess? What extremes ought to be avoided in its cultivation? Why should the memory not be the tomb but the cradle of ideas? What substance for memorizing did the sacred teachers get the people to memorize? Why should we memorize a great deal of Scripture? How will the memorized Word help us in our battles against wrong and in our worship and work in God's service? What are the best aids to memory? State some parts of the Word of God and the associated ideas connected therewith. Of what benefit is frequent repetition in the art of memorizing?

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TOPICS FOR INVESTIGATION.

Foolish memorizing.

Wise memorizing.

How to strengthen the memory.

Wise forgetting.

Foolish forgetting.

How to learn the art of forgetting.

CHAPTER V.

THE METHOD OF TEACHING THROUGH OBJECT LESSONS.

The teachers sent from God followed the most effective method of impressing truth upon the human mind. They began with the concrete and ended with the abstract; first the thing, then the word. The best teachers of our day emphasize this method of teaching. Eye-gate appeals to our understanding far better than ear-gate. "The optical nerve," we are told, "is as large as all the other different nerves of the senses combined," hence we can get access to the mind more readily through the eye than through the ear. Even if we try to teach the mind through ear-gate, we must do it so skillfully that we practically convert the ears of our pupils into eyes. Make the truth so vivid and clear to them that they will instinctively say: "Oh, I see it, I see it." There must always be sense perception before there can be inner perception. "The material world is the manifestation of the spiritual and must be resolved into it." The sacred teachers looked upon the visible world as a world full of symbols of invisible truth. They used object lessons in their teaching to illustrate the truth.

It has been very pertinently said that ■ "like" is the key that enables us to unlock and to enter the door of the unknown. With this key the master teacher of the Word, from Moses down to Christ and the apostles, unlocked many hidden treasures of truth and placed them conspicuously and prominently before our minds.

I. Sources from Which They Borrowed Their Illustrations. They borrowed their illustrations:

1) **From nature.** Nature is full of symbols of divine truth. The Old Testament abounds in illustrations from this source and the New Testament superabounds in them. Through similes, metaphors and parables these illustrations are linked together inseparably with kingdom truths. The "links" in

the Old Testament borrowed from nature are from the mineral, vegetable and from the animal kingdoms. Manna was like coriander seed (Ex. 16: 31); the glory of the Lord like devouring fire (Ex. 24: 27); the enemies of Israel in numbers like a swarm of grasshoppers (Judges 7: 12); David's feet were like hinds' feet (2 Samuel 22: 34); the children of Israel should be increased like to the stars of evening (1 Chron. 27: 23). Similes from nature appear in the book of Job and also in the book of Psalms in large numbers. In the prophets also we find a large number of "likes" borrowed from nature, too numerous to mention. Jesus Christ, especially, borrowed many illustrations from this source. He makes the birds, the flowers, the stones, the fields, the grain, the tares, the seeds, the trees, all preach some great lessons. Since he preached there are not only sermons in stones and in brooks, but in almost every object of nature that confronts us. We find also in the Epistles and in the book of Revelation quite a few object lessons, borrowed from this same source. If we have our eyes open in the world of nature, we shall discover abundant illustrations to clear up the lessons we have to teach.

2) **From human life.** Human life in its variegated forms furnished these great teachers with a rich fund of apt and telling illustrations. They gathered them from domestic life, rural life, city life, business life, national and international life, and from past life from the pages of history. From home life they illustrated truth through various utensils and social customs. The building itself, the foundation, the door, the windows, the candle, the bushel, the broom, all served to illustrate some divine truth. Social customs connected with the games of the children, as well as wedding and funeral customs, served as illustrations of truth. In agricultural life, plowing, sowing, threshing, winnowing, the threshing floor, the grain and the chaff all were utilized to make plain some great kingdom truths. From athletic life Paul borrowed the games of running, wrestling, and boxing as illustrations of various manifestations of the Christian life. Christ made use of the customary ambassadorship to illustrate the great truth of his second coming. Unreliable allies were rep-

resented as broken reeds. There is such a wealth of object lessons in the Bible that we cannot attempt to present them all in the limited space of this text-book. The whole book of human life with its complex activities lies open before us, from which we can borrow object lessons to illuminate the truths we teach. Historic examples, too, were used as object lessons. Sodom and Gomorrah were used as examples to show the Israelites the doom of the finally impenitent, and Tyre and Sidon were held up by Christ as examples of the inferior punishment from that which will strike the disobedient Jews. The Queen of Sheba and Jonah were object lessons illustrating great New Testament truths.

3) **From Old Testament types.** "A type is that species of emblem," says Crabb, "by which one object is made to represent another mystically." A type is really a shadow of some great thing to come. A type must contain some point of resemblance to the antitype. It must have been divinely appointed to represent the thing typified and it must prefigure something in the future. The Bible abounds in luminous offices and typical events and typical actions. Adam, Enoch, Elijah, Abraham, Melchisedec, Joseph, Moses, David and Jonah were typical persons. The daily offerings, the Sabbath, the cities of refuge, the Passover, were typical institutions. The offices of prophet, priest and king were typical offices of Christ the Messiah. Among the typical events we find Israel's deliverance from Egyptian bondage, the giving of manna, the smiting of the rock, the lifting up of the brazen serpent and others too numerous to mention. Typical actions committed by the prophets were varied and were rather symbolic in character. Among these we find Isaiah's going barefoot (Isaiah 20: 2-4); Jeremiah hiding his girdle (Jeremiah 13: 1-11), putting the yoke upon his neck (Jeremiah 27: 1-14); Ezekiel lying upon his side for many days (Ezekiel, chap. 14); Hosea marrying an impure woman (Hosea, chap. 1). These Old Testament types open a large field for illustrations. Typical action was abnormal action and ordered by God to arouse the people's attention, and give the prophet an opportunity to teach them serious lessons in the most striking manner.

II. These Teachers Show Reasons Why We Should Make Use of Object Lessons. They used these object lessons:

1) **To arouse attention.** The moment they presented something to the eye they would arouse the attention of the people. They would through this method of teaching train their pupils to cultivate the habit of observation. Dr. Horne says: "The educated mind needs to have all the windows open." Object lessons induce people to open the windows of their mind to let the light in. Attention can always be roused and held by the presentation of some striking object lesson or by a vivid description of scenes and incidents so that the children see them through their imagination. The typical actions of the prophets, being abnormal, would at once rouse the attention and awaken inquiry as to their significance. God arrested Moses' attention through the burning bush so that he began to investigate its significance. The Tabernacle, with its furniture, as a typical institution, would arouse the attention of the people and cause them to ask what it all meant. There are so many object lessons that we can bring before our pupils such as light, salt, loaves, chaff, fruit, etc., wherewith we can captivate their attention and hold it until the truth has been launched into their hearts.

2) **To illuminate the truth.** The object lesson is to make a great and important truth clear to the mind. Placing the candle under the bushel will make clear the fact that if we do not make our light shine clearly before men, if we hide it under a bushel of human fear, our light will go out. A flower will illustrate the brevity of our life and the fading away of its glory, if it has not become an eternal flower transplanted from the garden of time into the garden of eternity. The sand and the rock will illustrate very strikingly human instability and divine stability. Every object lesson is to set forth clearly the truth with which it is connected.

3) **To aid the memory of the people.** Truths associated with some familiar object will help to fasten themselves in the memory through an association of ideas and will enable the mind to recall them very rapidly. We could not

remember the truths expressed in the Twenty-third Psalm as readily if they were not linked up with so many beautiful object lessons. We could not remember Christ's warnings against an evil life, nor his encouragement for a good life, if he did not link these up with two kinds of trees, ■ corrupt tree that cannot bring forth good fruit and a good tree that cannot bring forth corrupt fruit. The rich men would never forget the striking object lesson of the camel and the eye of the needle, which shows how different it is for men, who put their trust in riches, to enter into the kingdom of heaven.

4) **To quicken the conscience.** When John the Baptist called the people, who came to him to hear the truth, a generation of vipers, he hurled a shaft of truth so deeply into their hearts that they began to repent and to ask what they must do to get right with God. When Jesus called the Pharisees hypocrites, who cleansed the outside of the cup and of the platter and remained full of extortion and excess within, he quickened their conscience and they were more deeply envenomed against him than before. The handwriting on the wall made the debauched Babylonian king tremble because his conscience was pricked through the supernatural occurrence.

5) **To bend the will in the right direction.** The illustration which the glorified Lord used when he arrested persecuting Saul on the way to Damascus helped to bend his will in the right direction. "It is hard for thee to kick against the pricks," said the triumphant Lord to this deeply convicted sinner. It is harder to resist your Master than to obey him. Kicking against the pricks, the ox goad, would simply injure the resisting animal. It is easier to do right than wrong, to go to heaven than to go to hell. Christ endeavored to bend the minds of his apostles in the direction of a constant exercise of faith when he told them that a measure of vital faith as small as a mustard seed is able to overcome an obstacle as large as ■ mountain.

III. These Teachers Show Us, Too, What Principles Must Guide Us in the Selection of Our Object Lessons. They selected:

1) **Concrete object lessons.** Things that could be seen, either with the natural eye or with the mind's eye. Their illustrations were all borrowed out of the realm of concrete life rather than out of the realm of fiction. The visible, tangible world, either as it now is or as it once was, served them as a source from which they selected their illustrations.

2) **Familiar objects.** Things which the people knew, and knew well, were chosen as object lessons of truths unknown to them. All their illustrations were not only borrowed from concrete life, but they were so wisely chosen that it was not necessary to explain the object first because what the people knew about the object enabled them to understand the truth illustrated therewith. Truths illustrated from realms unknown remain in a state of eclipse.

3) **Pertinent objects.** Every object they chose was the most fitting to illustrate the truth linked up with it. How pertinent the words, "Ye are the salt of the earth—the light of the world." Both illustrated in a most striking manner the negative and the positive effects of the Christian influence, which checks iniquity and promotes righteousness. How fitting the illustration of the quarrelsome man who is like a person who taketh a dog by the ears. (Pro. 26: 17.) Every object lesson is so well chosen that nothing superior to it could be found. Let us follow the good example of these illustrious teachers and gather our object lessons from the concrete world and always select those that are most familiar to the pupil and most pertinent to illustrate the truth.

LESSON OUTLINE.

Impr. of this method.—Concr. to abstr. Thing to word. Eye-gate more access. than eargate. Mat. w. symbol of spirit. Like unlocks door of unknown.

Sources of Ill.—1) Nature. 2) Hum. life. 3) O. T. types.

Reas. f. Ob. Less.—1) Arouse att. 2) Ill. Truth. 3) Aid mem. 4) Quick. cons. 5) Bend will in right dir.

Guid. Princ.—1) Concr. less. 2) Fam. objects. 3) Pert. obj.

REVIEW QUESTIONS.

Why is the method of teaching through object lessons the most effective method of teaching? Why can we get access to the mind more readily through eyegate than eargate? What door can be unlocked through a "like"? From what sources did the master teachers of the word borrow their illustrations? Name a few illustrations they borrowed from nature. Why is nature full of sermons since Christ preached? Name some illustrations they borrowed from human life and from history. What is a type? Name the five kinds of types found in the Old Testament. Why did they make such an elaborate use of object lessons? How will the use of illustrations help to cultivate the habit of observation? How will they aid the memory and quicken the conscience? What principles should guide us in the selection of our object lessons?

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TOPICS FOR INVESTIGATION.

How to discover object lessons in nature.
Object lessons furnished by science.
Object lessons from life.
Object lessons from art.
Ideal object lessons.
How to find and conserve concrete illustrations.

CHAPTER VI.

THE DISCUSSIONAL METHOD OF TEACHING.

The faculty of reason reaches a high degree of development during the period of later adolescence. Young people during that period are able to reason and they want to understand. They want to see a reason for the faith they are asked to exercise. They become critical and reject mere authority and demand truths. They are eager and ready to discuss the lessons which they are taught and they are anxious to receive clear and logical statements of belief. It is during this period of life that we must resort to the discussional method of teaching. The lessons must be thoroughly discussed with the pupils. Their objections and questions must be entertained and the whole field of truth must be cleared up to these inquiring minds. We find the discussional method of teaching frequently resorted to in the Word of God. Whole books of the Bible, and parts of other books of the Bible, present the truth in a discussional form. The sacred teachers of old made frequent use of this method of teaching. It is well for us to note:

I. The Various Discussional Methods Resorted to in the Bible. Among these we find:

1) **The debate.** A debate is an argumentative discussion of some great truth. The book of Job, for instance, contains a great debate between Job, his three friends, Elihu and God. The question discussed was, "How can the suffering of the righteous be reconciled with the existence of a benevolent and all-powerful God?" It is a wonderful debate in which the various views, concerning suffering are expressed. Job's friends contended that suffering is a consequence of sin and that Job must be a great sinner because he was a great sufferer. Job contended that he was innocent and that he was not suffering for any evil that he had committed. Elihu claimed that God has some special purposes in view that are consonant with his character when he permits the righteous to

suffer. Job wanted to know the reason why God permitted him to suffer and he worried because he could not solve that riddle. God closed the debate with a large number of questions to Job about the visible and tangible universe and Job could not answer one of them. Inscrutable mysteries surrounded him everywhere in nature and how could he expect to understand God's providence, whose ways are past finding out? This discussion proved profitable to Job, his three friends and Elihu. Job's friends were led to see the fallacy of their philosophy, and Job realized that the sufferings of this time work out for us a far more exceeding and eternal weight of glory. It is well to resort occasionally to an argumentative discussion of some great truth. A well directed debate helps to establish the truth.

2) **The Dialogue.** A dialogue is a conversational discussion in which two or more persons take part, either in actual life or in a literary production. This method of teaching we find in frequent use, both in the Old and in the New Testament. The book of Ecclesiastes is a dialogue in the form of a soliloquy. The writer of this discussion represents both parties in the dialogue. He asks questions and then he proceeds to answer them. He discusses the question of the highest Good and shows plainly wherein it does not consist, and **wherein it consists.** Nowhere, outside of God, can we find the highest good. Only in God do we find it. This is the conclusion of the whole matter. The prophet Habakkuk instructs Israel through this method. He carries on a discussion with God, asks God the reason why his prayers are not answered and why Israel is forsaken. (See chapter 1: 1-17.) In this dialogue form he presents great and serious truths to Israel. The prophet Malachi also resorts to this method of instruction. He makes accusations against Israel and then he surmises their objections and states them and proceeds to lay bare their iniquities through answers to their objections. (See chapter 1: 7-14; 2: 17; 3: 7-18.) He hurled truths at them with peculiar force through this method of instruction. Christ resorted to this method when he talked over with his disciples public opinion as well as the opinion of the disciples. (Matt.

16: 13-20.) He had a conversational discussion with his disciples about his departure to glory and revealed to them in connection therewith some marvelous truths. (John 14: 1-13.) This method of instruction is very helpful in a smaller circle of pupils.

3) **Apologetic discussion.** This kind of discussion also frequently appears in the Word of God. Christ had such a discussion with the Jews, in which he had to defend his person and his work against the unjust attack which they made against him. (John 6: 14-24; 7: 12-59.) Paul's letter to the Galatians was a defensive discussion of the doctrine of Justification by Faith. The letter to the Romans contained an apologetic discussion of the same doctrine (see Romans, chapters 2-6). The letter of James also contains such a discussion about the relation of works to faith. Paul's first letter to the Corinthians (see chapter 15) contains an apologetic discussion of the doctrine of the Resurrection of the Dead. All these teachers felt that they were set for the defense of the gospel and they made use of the most effective method for combating error and establishing truth.

II. Reasons Why the Discussional Method of Teaching was Resorted to by These Sacred Teachers.

1) **Because it was the only way they could arouse the attention of thinking minds.** The attention of people who are endeavoring to find a reason for the hope that is within them can only be aroused when the subject is thrown open for a thorough discussion. The keenest interest will be aroused if they get an opportunity to ask questions and to raise objections to any declaration made by the teacher or found in the lesson.

2) **Because it challenges thought and expression.** Under the discussional method of teaching one must think deeply and be ready to express an opinion on the subject under discussion. A method of teaching that stimulates thought and utterances is highly educational. Opinions must be formed and expressed on the part of the pupils.

3) **Because it brings out a greater variety of truth.** In a discussion arguments pro and con are pro-

duced and many shades of thought and belief are revealed, some that are luminous and some that are obscure. The more we can draw out of the minds of those participating in the discussion, the more truth we can pour into their minds. If we drive out erroneous ideas, we make room for correct ideas.

4) **Because it gives the teacher an opportunity to correct erroneous ideas.** The teacher cannot help his pupils until he knows what help they need. He discovers their false conceptions of the truth by their utterances and he can overcome their errors with the light of truth. In his arguments against error and his positive declarations of truth, he counteracts error and establishes the truth in the minds of his pupils.

5) **Because it gives the teacher a splendid opportunity of teaching many truths which he would fail to impart under other methods of teaching.** How many great truths was Christ enabled to teach in his apologetic discussion with the Jews. (John 6: 41-47; 7: 10.) He had an opportunity to teach them a great variety of the cardinal doctrines of Christianity. He told the Jews that he was the true bread from heaven and that it is the spirit that quickeneth and that the flesh profiteth nothing. The discussion method is an excellent method both of teaching thinking disciples of the Lord as well as thinking non-disciples. We learn, too, from the discussion methods of teaching

III. How These Teachers Managed to Control These Discussions. They did it:

1) **By never letting the participants in a discussion side-track the main question.** We find in every discussion in the Word of God that the discussion never leads away from the main question at issue. Even in his apologetic defense before the Jews, Christ never allowed them to get away from the subject of his Messiahship. The teacher must keep the train of argument and thought on the track of the question at issue. The moment he allows the main subject to be side-tracked, the discussion will end in failure.

2) **By always fully answering all arguments against the truth.** We find this strikingly manifested in Paul's defense of the doctrine of Justification by Faith, also in his defense of the doctrine of the Resurrection from the dead. He did not leave an argument against the truth to stand unanswered. Error must be slain by the sword of truth which is the Word of God.

3) **By bringing into clearest vision the truth under discussion.** They never let a discussion end in a fog but always in clear sunlight. The discussion would help to clear the mists away and reveal the truth in all its glory. A discussion directed in this manner will remain under full control of the teacher. The teacher must be deeply rooted and grounded in the truth and must be well posted on the subject under discussion. He must be mighty in the Scriptures in order to be able to open the truths of the Scriptures convincingly to the critical minds of his pupils. We do well to make use of this method of instruction among our senior classes and some of our adult classes.

LESSON OUTLINE.

Disc. Method.—Reasons for it; Nature of; Use of in the Bible:
Dis. Meth. in the Bible.—1) Debate: Job. 2) Dialogue, Eccl., Hab., Mal., Christ. 3) Apol.: Dis., Christ, Paul, Gal., Rom., Cor.

Reasons for its use.—1) Arouse attention. 2) Chal. thought and expression. 3) Brings out gr. var. of truth. 4) Teach. can correct erron. id. 5) Teach. opp. to teach gr. var. of truth.

Cont. of disc.—1) Never side-track main q. 2) Nev. leave an arg. unans. 3) Bring tr. into the clearest vision.

REVIEW QUESTIONS.

At what age does the faculty of reason reach a high degree of development? What do young people desire in their study of the truth at that time? Why is the discussional method the best method of instruction for pupils of that age? Name the various discussional methods resorted to in the Bible. What is a debate? In which book of the Bible do we find a great debate? What question is discussed and by whom? What is a dialogue? In which books of the Bible do we find

dialogues? What do we mean by an apologetic discussion? Where do we find apologetic discussions in the Bible? Give the reasons why this method of teaching was resorted to by the sacred writers. How did they manage to keep control of these discussions?

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TOPICS FOR INVESTIGATION.

Subjects proper for debates.
Subjects improper for debates.
When are debates proper and profitable?
Modern errors that need to be overthrown.
The best way to defend the truth.

CHAPTER VII.

THE EXEMPLIFYING AND EXPERIMENTAL METHOD
OF TEACHING THE TRUTH.

One of the best and most impressive methods of teaching the truth consists in exemplifying it through our character and our life, and one of the best ways of convincing the people of the reality of the Christian religion is to get them to make the divinely ordered experiments of salvation and learn to know the truth by blessed inward experience. We must be what we want our pupils to be if we want to lead them into an experimental knowledge of the truth, and we must get our pupils to be what we are, if we are genuine Christians, before they will be inwardly fully satisfied.

It is considered an indispensable fact that no one can successfully teach religion unless he is religious. Emerson very pertinently says: "What you are talks so loud that I do not hear what you say." All the successful religious teaching mentioned in the Bible was done by persons who exemplified the truth they taught. Moses, Joshua, Samuel, Elijah, Daniel and others were decidedly religious and taught the people that they must not halt between two opinions, but must be decidedly on the Lord's side. Christ, the greatest of all educators, exemplified in his character and life what he wanted his disciples to be. It is said of him that he practised his doctrine and preached his life. He urged them to follow him, to imitate him, to do as he did. All the apostles followed the same course. They led exemplary lives and urged the people to follow them. "Follow me as I follow Christ," was the slogan of Paul, the great educator and evangelist. They admonished the officers to whom they committed the oversight of the churches to be examples to the flock. We can easily see from the records of their work:

I. Why the Method of Exemplary Teaching was Emphasized so Much by Them. This method of teaching was emphasized:

1) **Because it proves the divine origin of the Christian religion.** "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matthew 5: 16.) Good works are not a product of our own. Carnal nature does not produce them. Good works are the product of divine grace. They are the natural fruit of a regenerate heart. A corrupt tree cannot bring forth good fruit and a good tree cannot bring forth corrupt fruit. (Matthew 7: 18.) The tree must be made good first and this is the work of divine grace. The change people observe in us they will at once attribute to a higher power. God will be glorified through an exemplification of the truth.

2) **Because it is the strongest argument in favor of the genuineness of the Christian religion.** This is an argument no infidel can ever overthrow. The modern miracles of grace prove that there is genuineness in the Christian religion. The inward joy of true believers and their outward purity and righteousness demonstrate to all the world that they have not followed cunningly devised fables when they followed the divine light until the day star arose in their hearts. (2 Peter 1: 19.)

3) **Because it is the most impressive way of teaching truth.** The teacher will always make an impression by what he is more than by what he says. The pupils will forget, more or less, all that the teacher has said but they will never forget him. What one is, helps to impress what one says. The force of character will back up the words of truth. Christ's character made an indelible impression upon his disciples and helped to fasten in their minds the words which he taught. Through this impression they saw his glory, the glory of the only begotten, full of grace and truth. (John 1: 14.)

4) **Because it is the most permanent way of teaching.** Teachers who exemplify their teaching never stop teaching. They teach in school and out of school; they teach every day in the week and from one end of the year to another. They teach a never-ending lesson, and even if they

are transplanted from the realm of time to the realm of eternity, they still keep on teaching here. "Being dead, he yet speaketh," the Bible says of the first man who died on earth. When such a teacher's tongue lies silent in the grave he still keeps on teaching those who learned to know of him.

5) **Because it is the most far-reaching method of teaching.** Such teachers become living epistles, known and read of all men. (1 Cor. 3: 2, 13.) They are teaching some people consciously, others unconsciously. They are known and read of all men who come into contact with them. They are teaching a much larger class than they are aware of and are making impressions upon them for their weal or their woe.

II. How They Succeed in Exemplifying the Truth. In order to teach successfully through exemplification of the truth they show that the teachers must:

1) **Have attained to that experience which they want their pupils to reach.** We do not find that any of these Bible teachers taught or preached beyond their own experience. An aged preacher, whose son also was a minister, gave his son this advice: "Never preach beyond your experience." In fact, no teacher can lead his pupils to an experience which he himself does not possess, but every true teacher harbors the wish in his heart which Paul expressed in these words: "I would to God that, whether with little or with much, not only you but also all that hear me this day might become such as I am, except these bonds." (Acts 26: 29.)

2) **Have made the full consecration to Christ which they expect their pupils to make.** "Be ye imitators of me" (Phil. 3: 17), says Paul. He wanted those whom he taught to be as fully consecrated to their Master as he was. "The life which I live now in the flesh," he says, "I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2: 21.)

3) **Possess the self-sacrificing spirit which they wish their pupils to have.** Christ asked a self-sacrificing spirit on our part for his cause, because

he gave himself for us to sanctify us and to present us spotless and blameless at his coming. Paul, as the great exemplary teacher, put forth strenuous efforts to keep away from the dead line in the ministry. "Lest by any means after that I have preached to others, I myself should be rejected." (1 Cor. 9: 27.)

III. Why the Experimental Method of Teaching the Truth was Used by Them.

If we make use of the exemplifying method of teaching we will also make use of the experimental method. If we show our pupils what real religion is we shall also show them how they can obtain it. We can enter into the blessed enjoyment of it only through the door of experience. Many truths, even in the realm of science, must be discovered through experimentation in the laboratory. There every student gets knowledge at first hand. The great teachers through whom we received the Bible taught the people that they must taste saving grace in order to see the goodness of God. (Psalm 34: 8.) Christ told Nicodemus he must be born again in order to be able to see the kingdom of God. They sent their pupils into the laboratory of conditional salvation and had them experiment with the conditions of salvation, repentance toward God and faith in the Lord, Jesus Christ, in order to learn to know by a blessed experience what justifying and regenerating grace is. They sent them into the laboratory of practical Christian obedience in order to learn to know by a blessed experience what sustaining and perfecting grace is. We see what we have eyes to see, "We find in the world what we ourselves are." We must walk in God's ways in order to know God's will. Without moral practise there can be no moral insight. (John 7: 17.) Professor Horne says: "Present moral action leads to future moral insight. An immoral man's opinion on moral matters is cloudy. The vigorous actor is the clear thinker."

These great teachers of God's Word made use of the experimental method of teaching religion:

1) **Because this is the only way in which religion can be effectively taught.** No one can

learn to know the quintessence of religious truth through study alone. He must experience pardoning and renewing grace or the whole subject of experimental religion will be an enigma to him. No one can know what health is unless he has enjoyed health. No one can know what it means to have the love of God shed abroad in the heart unless he has experienced it. The only door which stands open wide into a knowledge of genuine religion is the door of religious experience.

2) **Because it is possible for every one to obtain this knowledge of the truth.** Some Bible truths lie beyond the mental grasp of many people. Some things in the Bible are hard to understand, but Christian experience does not lie beyond the reach of any rational human being. The wayfaring and the fool cannot err when it comes to finding the way into blissful Christian experience. People who cannot master Bible history, geography, or philosophy, and sacred antiquities, can master the lessons of Christian experience. All can taste and see that the Lord is good. This knowledge can be obtained by the child, the youth, the adult, the ignorant and the educated. All can make the simple experiment called for in the blessed Word and enter into the blissful knowledge obtained through a thorough experience of divine grace.

3) **Because this knowledge of the truth satisfies the soul forevermore.** He who experiences saving and triumphant grace will seek no farther. He has found a treasure and a pleasure to which he will cling world without end. Paul was exultant whenever he spoke of the experiences of grace which saints enjoy. Even David exultantly says of the believer: "In thy presence there are pleasures forevermore."

LESSON OUTLINE.

Exemp. and Exp. Meth.—Necessity of both. Teach who exempl. tr., Mos., Sam., Elij., Dan., Christ, Paul.

Why exempl. truth.—1) Prov. div. orig. of Chr. religion. 2) Strong arg. in its favor. 3) Most impr. way of teach-

ing. 4) Most perm. way of teach. 5) Most far-reaching.

How succeed in it.—1) By an exempl. exper. 2) By a full consecration. 3) Have self-sac, spirit pup. are to have.

Exp. Meth.—Door of exp. leads into the new life. Taste and see.

Reasons for using this method.—1) The only way rel. can be eff. taught. 2) Because all can obtain this knowledge. 3) Because the knowledge satisfies the soul.

REVIEW QUESTIONS.

Which is the most impressive way to teach the truth? Which is the best way to convince people of the reality of the Christian religion? What do we need to teach religion successfully? Why was this method of teaching emphasized so much by the sacred teachers? What is necessary in order to succeed in exemplifying the truth? Why must we obtain the knowledge of the truth experimentally? Can an immoral man have a clear conception of the truth? Why did the sacred teachers make use of the experimental method of teaching? Which kind of knowledge is within the reach of all?

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TOPICS FOR INVESTIGATION.

The power of demonstrated truth.

The most effective expression of truth.

Learning to speak loud through silent utterance.

Testing and discovering the truth.

Religious experiences the highest experiences of the soul.

CHAPTER VIII.

THE LECTURE METHOD OF TEACHING.

The lecture method of teaching is a system of instruction by means of discourses either read or pronounced on any subject. These discourses on religious subjects, connected with divine worship, are called sermons. This method of instruction is found most practical and effective before large audiences and before smaller circles of advanced students. Discourses delivered before large audiences are given either for the purpose of entertainment, instruction, or inspiration, or all three together. The speaker endeavors to get the people to fall into line with the project he promulgates. Lectures given in smaller circles are given for the purpose of imparting information to students on material that is still new to them and of stimulating their minds to research in the literature that sheds light on the subject under investigation. We find this method of teaching, in a certain sense, also in use in the Word of God. The great teachers sent from God very often taught people through this so-called lecture method. They delivered discourses to the assemblies of people whom they had an opportunity to teach, as well as to the smaller inner circle of their special disciples.

We have a book of discourses in the Bible from Moses, the great emancipator and founder of the Israelitish nation (see Deut., chapters 1 to 33). Brief outlines of the addresses of Joshua (Joshua, chapter 23 and 24), Samuel (1 Sam. 12: 6-25) and Elijah are found in the historic records of the Old Testament. The prophetic books of the Old Testament are nearly all made up of discourses delivered by the various prophets on special occasions to the people or for the people for whom they were primarily intended. The books of Daniel and Jonah are the only exceptions for they contain largely historic incidents out of the lives of these prophets themselves. Christ delivered a number of sermons to the people at large. Two of these we find in the Gospel of St. Matthew, namely,

the Sermon on the Mount (Matthew, chapters 5 to 7), and the parable sermon (Matthew 13: 10-50). Some of his discourses he delivered to the smaller inner circle of his disciples. Among these we find the discourses called the Holy of Holies in John, chapters 13 to 17. In the book of Acts we find several discourses delivered by Peter, for instance, his great Pentecostal sermon (Acts 2: 14-40). The discourse of Stephen the great lay preacher and first martyr of the church, is found in Acts 8: 7 to 53. Peter was the first chief spokesman of the apostolic circle. Later Paul, the great apostle of the Gentiles, came to the front as a great expounder of Christianity. He delivered discourses to the masses (Acts 22: 1-21), and then to smaller groups (Acts 24: 10-25; and 25: 1-29).

This method of teaching through discourses, is the one used in the church life of today in public worship, and it is also used successfully in large Sunday-schools where adult Bible classes really constitute audiences. This method of teaching differs from the catechetical and the discussional in that the teacher does all the talking. He delivers an expository discourse on the lesson or on some other subject. It can be made very effective in stimulating thought, stirring the emotions, awakening interest, arousing the conscience and moving the people to determined effort. The discourses delivered by the great teachers sent from God are noted for a number of highly commendable characteristics to which we do well to direct our attention. They are noted:

1) **For meeting human needs rather than catering to human wishes.** Perverted human nature usually wants the opposite of what it needs and false teachers always cater to human desire, giving what it wants and not what it needs. The men whose discourses we have in the Bible paid no attention to the itching ears of the people, but to the deep needs of their sinful hearts and lives. They did not seek the glory of men nor were they governed by an itching palm that craves filthy lucre. They did not court popularity with flattering words, but they frequently made themselves unpopular by telling the people the unvarnished truth. If people get what they want, they will continue to grow worse

and worse, but if they get what they need, they may be converted from the error of their ways. Paul says: "For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." (1 Thess. 2: 5-6.) Fearlessly these men of God exposed iniquity and pointed out to the people the true way to the more abundant life. Churches and the Sunday-schools of our day need teachers*who will always endeavor to meet the real needs of their pupils rather than to gratify their perverted wishes. The sick frequently crave that which would thrust them into death, and carnal minds prefer levity to seriousness and would rather be amused than to be convicted of sin and of righteousness, and of judgment to come.

2) **For being the outgrowth of the living Word of God.** These discourses were not picked up ready-made in the valley of the dry bones of sermon sketches or lesson outlines but they were absorbed by live wires from heaven's batteries of revealed truth. Ezekiel was asked to eat the roll (the Book), which God placed before him and then go and speak to the house of Israel. (Ezekiel 3: 1-3.) He was to fill himself up with the message from God and assimilate it in his own mind before he proceeded to instruct the people. He was to receive all the words that God spoke unto him in his heart and then out of the fulness of his heart he was to teach the people. A message like that becomes a burning fire shut up in one's bones and it must be delivered. (Jeremiah 20: 9.) Even Jesus himself said: "My doctrine is not mine but his that sent me." (John 7: 16.) "Preach (teach) the word" (2 Timothy 4: 2), was Paul's advice to his spiritual son, Timothy. These teachers all derived their messages from the living Word, hence their discourses were as full of instruction as an egg is full of meat. They had a burden of the Lord resting on their minds and they unburdened their minds by teaching the truth.

3) **For teaching the great cardinal doctrines of Christianity.** Their discourses were pre-eminently re-

ligious discourses. God's sovereignty, his holiness and his love were specially emphasized. They made people conscious of the fact that religion is related to the whole of human life, that it aims to produce holiness of life, a healthy condition of individual and social life. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2: 11-12.) Campbell Morgan says: "In these three words, **soberly, righteously and godly**, every relationship in life is included. **Soberly** has to do with the world within, all the hidden fact of personality under control, balanced, poised, strong; no longer swept by passion, but mastered by principle. **Righteously**, has to do with the world around us, the duty of the Christian towards all other human beings. . . . **Godly**, has to do with the world above and beyond, the facts and forces of the spiritual universe." Both Moses and Christ emphasized the great laws of the divine kingdom and taught the people their obligations toward God, the giver of every good and perfect gift. The great facts of religious belief and practise are distinctly and repeatedly declared by these teachers of divine truth.

4) **For their educational treatment of all phases of life.** They were certainly not sky pilots, but were teachers who endeavored to bring about a frame of mind that would do God's will on earth as it is done in heaven. They aimed to improve the conditions of home life, social life, business life, political life, and national and international life. They did not merely strive to save individuals from some hell that threatened them in the hereafter but they endeavored to save "this old world from the hell that has blighted it for centuries and bring to actuality a heaven upon earth." They endeavored to Christianize the social order, to have Christianity applied in home, social, economic, political and national life. They did not find it necessary to go outside of the revealed Word to find lessons on the improvement of civic conditions. They found God's Word full of lessons that are applicable to all relations of life. Abundant life is God's

greatest gift to man. "Christ's gift to man," says Drummond, "was life, a rich, abundant life, and life is meant for living. An abundant life does not show itself in abundant dreaming but in abundant living—in abundant living among real and tangible objects and to actual and practical purposes." Life in its holiness they endeavored to restore by combating all evils that militated against every phase of human life.

5) **For clothing their discourses in popular language.** The words in which they clothed their discourses were not chosen from the language of the school nor from the language of the vulgar, but from the language of the common people. "The test of a true religion," says Richard Roberts, "is whether it can be proclaimed on the street corner. . . A religion stands or falls by what it has to offer to the common man." Tyndale, the prince of Bible translators, who gave us the first English version of the Bible from the original Greek, said to a churchman in a controversy, "If God give me life ere many years the plow boys shall know more of the Scriptures than thou knowest." Luther said, in the work of producing a German version of the Bible: "I have no special German all my own, but I make use of the German of the common people, so that all will be able to understand it." The teachers sent from God delivered their discourses in the language of the common people. They presented the truths they proclaimed in words that were intelligible to all. Many a discourse and many a lesson is made of none effect because it is expressed in language that is incomprehensible to the common mind. The language used in all the Bible discourses, alluded to in this lesson, is very simple, clear, and forceful. Christ talked to his disciples in the upper room on some of the profoundest truths ever revealed to man, and yet all his utterances are clothed in simple, intelligible language.

6) **For amply and aptly illustrating the truth.** Illustrations abound in these biblical discourses. They are not like houses without windows, but like modern school buildings and shops, supplied with an abundance of

windows. Some of the finest illustrations in existence are found in these discourses. Take for instance Moses' illustration of the eagle teaching its eaglets how to fly (Deut. 32: 11 and 12), or Elijah's illustration of double-mindedness, halting between two opinions, hopping like birds from one bough to another and from Baal to God and God to Baal (1 Kings 18-21), or Christ's illustration of the two builders, the foolish builder and the wise builder, the man who built upon sand, an unstable foundation, and the man who built upon a rock, a stable foundation. They all spoke to the people through apt and ample illustrations, and without illustrations they did not speak, and their illustrations were borrowed from life or objects with which their pupils were familiar.

7) **For their delivery with the force of a profound conviction.** Their discussions were not like those of the scribes and the false prophets, without fervor and without force, dry as dust, but they spoke with the force of a profound conviction which always commands attention. "We believe, therefore we speak," says the apostle Paul (2 Cor. 4: 13). They believed every word they uttered, and thereby made the truth they taught very impressive. Their personality, charged with the divine Spirit, enabled them to reason on temperance, righteousness and judgment, so that sinners would tremble and would either try to drown their conviction or would inquire what to do to be saved, to get right with God. If we follow the examples of these great teachers, when we teach through the lecture method, we will be able to turn many unto righteousness.

LESSON OUTLINE.

Lect. Meth.—Def. of Serm. Gen. and sp. Lec. Bible Dis., Mos., Josh., Sam., Prophets, Christ, Apostles. Used to-day Ch. and S. School.

Bib. Dis. noted.—1) For meet. hum. needs rath. than cat. to human w. 2) For being outgr. of the liv. wd. 3) For teach. card. doct. of Christianity. 4) For ed. treatm. of all phases of life. 5) For cloth. disc. in prop. language. 6) For amply ill. the truth. 7) For their delivery with the force of a prof. conv.

REVIEW QUESTIONS.

What do we understand by the lecture method of teaching? What do we call the discourses delivered in connection with public worship? State the purpose of lectures given to large audiences, and also the purpose of lectures given to smaller circles. Show how the teachers sent from God made use of this method of teaching. Name some Bible discourses both in the Old and in the New Testament. What discourses did Christ deliver in the small circle of his disciples? Where can the lecture method of instruction be used in the modern Sunday-school? Name the seven characteristics for which the Bible discourses are specially noted. Why should we not cater to human wishes in teaching the Word of God? Why should our teaching be derived from the Word of God? Why should the cardinal doctrines of Christianity be taught? Why should all our Bible discourses be delivered in the language of the common people and be amply illustrated? What makes a discourse especially effective?

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TOPICS FOR INVESTIGATION.

What subjects should be discussed in Sunday-school discourses? The most telling way of telling the truth in these discourses. The pupil's part in the delivery of religious discourses. When are these discourses effective? Where only should preaching be done in the Sunday-school?

CHAPTER IX.

METHOD OF TEACHING THROUGH CONVERSATION
AND CORRESPONDENCE.

The arts of conversation and correspondence are two methods through which a knowledge of the truth can be effectively circulated. Conversation bridges over the distance that intervenes between the minds of persons who are in each other's bodily presence and correspondence eliminates distance and brings us into spiritual contact with those who are separated bodily from us.

The Art of Religious Conversation. The arts of religious conversation and religious correspondence are, to quite an extent, lost arts in this country. In India, we are told, people talk as freely about religion as we do about the weather in this country. Here we are inclined to talk less on the subject of religion than on any other subject and yet the art of religious conversation affords us the greatest opportunity to lead others into righteousness and to help them along on the way of life. This method of religious work is, in the strictest sense of the term, personal work, the kind of work preferred by Jesus Christ. Personal workers must be masters in the art of religious conversation. We find that the Bible workers, both in the Old and the New Testaments, made frequent use of this art. Moses, the great teacher of Israel, used it to endeavor to persuade his father-in-law, Hobab, to join the people of Israel. (Numbers 10: 29-32.) His appeal is exemplary and his method of attempting to win others for God's cause is worthy of imitation. Boas, in his excellent conversation with Ruth, the Moabite gleaner, helped to lead her fully into the kingdom of the Lord God of Israel, under whose wings she had come to trust (Ruth 2: 4-14). Samuel, the seer, in his conversation with the young man Saul who was seeking the help of the prophet, led him into the knowledge of some kingdom secrets and into the secret of the unction which he needed for the service to which he was called (1 Sam. 9: 18;

10: 10). When we come to the New Testament we get into touch with the greatest Master in the art of religious conversation the world has ever seen, namely, Jesus Christ. His conversations with Nicodemus (John 3: 1-21) and with the Samaritan woman (John 4: 1-42) remain incomparable models of religious conversation down to the end of time. We need to sit at the feet of Jesus, the greatest religious conversationalist, to learn how to converse with our fellow-men on the great subject of religion. The apostolic workers made constant use of this art. We have in Philip's interview with the Ethiopian eunuch a splendid apostolic pattern of religious conversation (Acts 7: 26-40). We converse daily with others and hence we have perpetual opportunities to spread abroad in the minds of others the seeds of religious truth through our conversation. We find the religious conversations recorded in the Bible noted for certain striking qualities which we do well to acquire in the use of this art.

They are noted:

1) **For the splendid spirit which pervades them.** These conversationalists and their conversations were filled with the Spirit of God and were used as instruments of God to help to promote his kingdom. The spirit of a deep heart-felt love which yearns for the spiritual welfare of others dwelt in them. Without a heartfelt compassion toward our fellow-men, who need salvation, we shall never enter into a conversation with them on the deepest needs of their souls. It was this overflowing good-will toward others that caused Christ to break all existing social customs and enter into a conversation with the Samaritan woman. It was the prompting and directing Spirit of God that caused Philip to approach the Ethiopian eunuch and converse with him about his soul's salvation. The same spirit led Ananias to Saul, the humble penitent in Damascus, to converse with him about his spiritual needs. Men who are full of the divine Spirit and who by the Spirit will approach even the so-called "pivotal men" who are "real and strong in their vital influence and relationship," men who are under the direct relationship of the Spirit, are frequently moved by the inner

impulse to approach others and to talk with them on the deepest and highest needs of their life. It is always wise to follow such an impulse even if it seems to be in conflict with one's own inclination. "An impulse unheeded seldom returns." The religious conversationalists of the Bible did not fail to respond to the inner impulse and as they were led by the Spirit they were able to converse sympathetically and effectively with those whom they approached. Our minds must be pervaded by the Spirit of Christ or else we shall either fail to converse with others on the subject of religion or fail when we do converse with them.

2) **For their self-concealment and their revelation of the truth.** They were all men who in conversation with others did not make an exhibition of themselves. They did not draw attention from the message to their own personality. They practised self-abnegation in order to make the truth more emphatic which they taught. Many a conversation on the subject of religion remains fruitless because the speaker attracts more attention than the truth which he presents. Even Christ himself with his wonderfully impressive personality fixed the minds of the people with whom he conversed, more on the truth he presented to them than on himself. Of course these truths would attract their minds to him because he is the truth which he taught. Philip did not attract the attention of the eunuch but the Christ whom Philip preached did. Doctor Stone says: "We must lose ourselves in service and men must fail to see us save as devoted messengers, if Christ is to be seen." We must gain conversational power in presenting truth, simply, lovingly, sincerely as we give to men the consciousness that our words are the very expression of God's truth told for his sake. Then they will gain his Spirit and will not listen to us so much as to the truth we are speaking.

3) **For their evasion of argument and their declaration of the truth.** We find that both Christ and his disciples seldom made use of argument to win people for the kingdom. The people with whom they conversed on the subject of religion were inclined to switch the conversa-

tion off on a side-track through some argument, but they skillfully evaded argument and continued to make declarations of the truth. An eminent divine says: "It is generally a great mistake to use argument. It may be a means to divert rather than convince," and he goes on to say, "In my experience as a personal worker I have never known a strong man won to Jesus Christ merely through argument." We observe how Christ, the model conversationalist, in his conversation with the Samaritan woman, evaded all argument. Again and again she tried to get into an argument with him about their hide-bound conservatism, but he did not enter into a consideration of the question she raised, but went on declaring "that whosoever drinketh of this water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14), and when she started a theological controversy about the right place of worship, he simply made new declarations about true worship and said: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4: 23.) "The best thing to do," says Doctor Stone, "is to open the Bible and let the Word of God speak without argument."

4) **For their adaptation to individual needs.** No two cases are treated exactly alike. No two minds are exactly alike, and no two minds ever get into circumstances that are exactly alike. We see how differently Jesus conversed with Nicodemus and the Samaritan woman. The contrasts are striking. "We have in the difference in character and position of Nicodemus and this woman, the difference in Jesus' way in dealing with them, to the former shutting the kingdom and to the latter opening it, making the one feel that no personal merit gave a right to the kingdom and making the other feel that the greatest demerit did not exclude. We see how Jesus draws every type of character and can set forth the truth so as to gain each—the respectable Pharisee and the depraved woman; how all who enter the kingdom are made to perceive that by grace

we are saved through faith, and that not of ourselves, it is the gift of God." Philip approached the Ethiopian in a different way from that in which Ananias approached Saul. Their conversation was always adapted to the individual needs of each person.

5) **For the tactful manner in which they were carried on from the beginning to the end.** A conversationalist is tactful when he says the right thing at the right time. A religious conversation can be made worse than useless if it is not wisely carried on. One must know how to begin it, how to continue it, and how to end it effectively. If one lacks tact, either at the beginning, or at the end or the middle, the conversation will be fruitless. We see how tactfully Christ carried on his conversation both with Nicodemus and the Samaritan woman. Nicodemus came craving light, but Christ told him he needed new life in order to be able to obtain the light, and when he demanded an explanation of this mystery Christ simply continued to emphasize the need of the new birth even if it belongs to the realm of things which we do not understand. He began the conversation with the Samaritan woman, on the other hand, by making use of a material blessing as a symbol of the spiritual blessing which he stands ready to impart to them that ask him for it, and when she failed to grasp the spiritual truths, he very tactfully reminded her of her sin and of her need of a Saviour. What splendid tact Philip revealed when he began his conversation with the Ethiopian eunuch! He found him reading the Word and he naturally asked him the question: "Understandest thou what thou readest?" and obtained an opportunity to preach Christ to him. Tact is wisdom in action. Wisdom is a gift of God. It cannot be acquired through schools, but it is obtainable through prayer. These men were full of the Holy Ghost and of wisdom.

II. The Art of Religious Correspondence. The art of religious correspondence needs a revival in our day and generation. Very few religious letters are written. Our mails are used far more for secular than sacred purposes, and yet correspondence is a great means for winning people to Christ

and enlightening them on the way of life. "The postage stamp," someone has said, "has become a mighty means of power." We find that even this form of religious education was used by the men of God who furnished us the Bible, as well as by some of the leaders mentioned by them in the Bible. Letters were written by the prophets of old to the rulers reminding them of their iniquities and their impending doom. Thus a letter of the prophet Elijah to King Jehoram is mentioned (2 Chron. 21: 12-15). King Hezekiah made use of letters in stirring up the people to come to Jerusalem to celebrate the feast of the Passover (2 Chron. 30: 1). Jeremiah made use of correspondence, sending a message to the captive Jews in Babylon, admonishing them how to deport themselves in their captivity and encouraging them with the hope of a coming return to their own country (Jeremiah 29: 1-32). The Apostles, after the first church council held in Jerusalem, sent letters to the various churches giving them a statement of the findings of the council and admonishing them what to do to prevent any further friction between the Jewish and Gentile sections of the Church (Acts 15: 22-29), and later the apostles, Peter, James, Jude and Paul, wrote various letters, some of which were directed to individuals, others to special churches, and still others to the churches in general, imparting to each person or group of persons just that kind of religious information which they stood in need of and would solve their personal or mutual life problems. Doctor Jones, a very successful pastor, says the following concerning the effectiveness of this kind of religious effort: "More have given a direct testimony of their personal salvation resulting from personal letters than through sermons or special services. I can sit down tonight and from the record of sixteen years in the ministry give more definite results of men reached through personal correspondence than by means of any other single method." If these things are true (and who can doubt them?) we ought "to get busy for Christ with brain, heart and pen." The letters written by the great teachers sent from God are noted:

1) **For their wonderful source.** They all spring from a deep personal interest which the writers had in the personal welfare of those whom they addressed. Every letter is the outburst of an overflowing interest in the person or persons to whom the letter or letters were directed. No one will sit down to write a personal religious letter to another unless he has an intense love for him and an irrepressible interest in his salvation. Paul told the Philippians: "I have you in my heart." (Phil. 1: 7.) To the Corinthians he wrote an earnest message because they were "his beloved ones." (1 Cor. 4: 14.) Peter speaks of "the beloved" to whom he addresses his second epistle (2 Peter 3: 1). The constant interest in the life interest of others which these writers revealed in their letters puts "life blood" into them and makes them penetrating and effective. We mean business when we are prompted by a pure, disinterested love to write a personal spiritually helpful letter to one or more of our fellow-men.

We must have the persons in our heart to whom we write in order to make an impression upon their heart, for what comes from a glowing heart may burn its way into a cold heart.

2) **For their high and noble purpose.** These letters were written, not as substitutes for the personal word, but as an assistance for this word. These writers were conscious of the fact that they could do the people more good through personal contact than through a long-distance communication. Paul says in his letters to the Romans: "I long to see you that I may impart unto you some spiritual gift to the end ye may be established" (Romans 1: 11), and to the Thessalonians he says, "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith." (1 Thess. 3: 10.) They, in a sense, all said what John says about his Gospel: "These things are written that ye might believe that Jesus is the Son of God and that believing ye might have life through his name." (John 20: 31.) Their aim was to lead people to faith in Christ and to establish them in the faith. They en-

deavored to guard them against the perils that confronted them and to lead them to higher planes of thinking and living. These letters were to keep them from sinning and despairing (1 John 2: 1), and to test their loyalty towards divine truth. "For to this end," says Paul to the Corinthians, "also did I write that I might know the proof of you, whether ye be obedient in all things." (2 Cor. 2: 9.) They also aimed to lead the people into the full measure of religious knowledge, and these things write I that your joy may be full (1 John 1: 4). The great purpose of all these letters was to lead their recipients into the full experience and expression of religion.

3) **For their superlative content.** They are all exclusively and distinctly religious letters. They did not append these letters as religious notes to secular letters. Letters of that stamp make no religious impression but letters purely religious, written for a benevolent purpose, will make an impression upon those who receive them. "I never let a day pass without dictating a letter to some personal friend about his soul's salvation," said a traveling man of New York City, and he added, "three of the stenographers who received this dictation were thereby led to Jesus."

The letters from the men of God which we find in the Bible contain nothing but divine truth, but they do not contain the whole truth. Paul said concerning his letter to the Galatians, "I lie not" (Gal. 1: 20), and to the Corinthians he said, "The things that I write are the commandments of God" (1 Cor. 14: 1-37), but he usually takes it for granted that the persons to whom he writes possess a good fund of divine knowledge. He says to the Thessalonians: "But as touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another." (1 Thess. 4: 9.) They simply remind them of the divine promises and precepts which they harbor in their memories and urge them to persevere in the practice and progress of religion. We need not, in writing religious letters, tell our friends the whole truth but we need to remind them of the part of the truth which they already know and which they

need to practise. We could accomplish far more for God and his cause if we would make a more faithful and frequent use of the consecrated pen. "A few years ago in Baltimore," says Doctor Stone, "one of our pastors told me his heart was so saddened that no one was coming into the church at a coming communion that he wept as he knelt and prayed. Suddenly the thought came into his mind, 'Why don't you use your pen?' He said he arose immediately and wrote eight letters to eight young men and six of these young men united with the church three weeks from that Sunday morning, and the other two came in afterward."

We should let no stone be unturned to lead people into a knowledge of the truth.

LESSON OUTLINE.

Conv. and Corr.—Conv. bridges ov. dist. between indiv. near other. Corr. dist. between those sep.

Art of Rel. Conv.—Lost Art. Personal work, need it, Bib. examp.

Bibl. Conv. noted.—1) For sp. 2) For self-con. and rev. of tr. 3) For ev. of arg. 4) For adap. to ind. needs. 5) For tactful manner conducted.

Art of Rel. Cor.—Needs rev. Post. st. migh. pow. Bib. wk. made use of it. Effective.

Bib. Cor. noted.—1) For wond. source. 2) High and noble purp. 3) Superl. content.

REVIEW QUESTIONS.

What obstacle does conversation overcome and what correspondence? Where do people talk much about religion, and where very little? Who must be a master of the art of conversation? What proofs have we that the sacred teachers made use of this art? Whose conversations remain incomparable models? For what striking qualities were the conversations, recorded in the Bible, specially noted? When is a conversation tactful? Why does the art of religious correspondence need a revival in our day? What proofs have we that this art was freely used by the teachers sent from God? Give in substance Doctor Jones' statement regarding the effectiveness of this method of works. What was the source of the letters written by the great teachers sent from God? What was the chief purpose of these letters? What should be the chief substance of such letters? Give an ex-

ample of what can be accomplished in our day through letter-writing.

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TOPICS FOR INVESTIGATION.

Christ as a master in the art of conversation.

How to master the art of conversation.

Tact in the use of this art.

How to learn the art of religious letter writing.

The heart that must be coupled with this art.

How to revive the lost art of religious conversation and letter-writing.

CHAPTER X.

THE REVIEW METHOD OF TEACHING.

No one can teach successfully without repetition. A preacher or a teacher who claims that he never repeats anything brands himself as an incompetent instructor. All good teachers repeat. "Repetition," it has been truly said, "is the mother of studies." It is claimed by competent educators that from one-third to one-half of each lesson hour should be devoted to review. Doctor Hamill says, "The review is the completion, end and confirmation of teaching."

The teachers sent from God whose educational methods we have been carefully studying made frequent use of the review method of teaching. From Moses down to Christ and the apostles, we find this method of education employed. Paul, the learned apostle to the Gentiles, says in his letter to the Philippians, "To write the same things to you to me indeed is not grievous, but for you it is safe." (Phil. 3: 1.) Reviewing was not a painful task to this great teacher, and he knew that it was supremely profitable to his pupils, and, therefore, he made use of it. The apostles frequently taught the churches simply by way of remembrance (see 2 Tim. 2: 14; 2 Pet. 3: 1; Acts 20: 35; Heb. 10: 32). They simply revived the knowledge they already possessed by directing their attention to it and admonishing them to practise what they already knew. Even in the Old Testament dispensation it was the custom to give precept upon precept, line upon line, line upon line, here a little and there a little. (Isaiah 26: 10.) It was even the function of the Holy Spirit in his educational work, as Christ informed his disciples, to do a good deal of review work. "He shall teach you all things and bring all things to your remembrance, whatever I have said unto you." (John 14: 26.)

I. Reasons Why They Made Use of This Method of Teaching. The reasons why these teachers made use of this method of education are the following:

1) **To revive the truth already lodged in the memories of their pupils.** Truths can sink into the human mind in a latent state. They are like seed in the soil that does not germinate, does not take root and unfold. Truth of that kind needs to be quickened in the mind in order to make it effective. A great deal of the educational work of the prophets consisted in the quickening of God's truths. David knew that he had no right to commit adultery and murder even as king, but this truth had to be quickened through a striking parable by the prophet Nathan to bring the wicked king in deep and humble contrition upon his knees before God. (2 Samuel 12: 1-14; Psalm 51: 1-19.) Both the prophets and Christ reminded the people of the great gulf that existed between their knowledge and their practice of the truth. In knowledge they were exalted to heaven; in practice they were on the level of perdition. Christ reminded his hearers of historic incidents of divine judgment and showed them that they were preparing themselves for a worse doom because they failed to measure up in their character and conduct to the light which they possessed. A review of known truth may quicken that knowledge into a decision to quit the ways of sin and to seek the way of life. A great deal of effective educational work is due to an effective review of known truth.

2) **To deepen the impression of the truths already made upon the minds.** A repetition of an impressive truth will but help to deepen the impression, as a repeated journey over a path in the field or in the snow will but help to fix the path more firmly. "For you it is safe," said Paul, "to have truth repeated." Review is a means of fastening truth in the mind and these teachers all tried to make abiding impressions of truth on the minds of their pupils, hence they repeated the truth again and again in varied form. Doctor Horne says, "Repetition should rather nourish than destroy the young idea."

3) **To fill up gaps of knowledge that still existed in the minds of their pupils.** These gaps of knowledge may have been due to their inattention,

when the truth was first presented to them, or to their lack of retention. Christ accused the two disciples on the way to Emmaus of being foolish and slow of heart to believe all that the prophets had spoken (Luke 24: 25). They failed to grasp the whole truth when the Master taught them before his passion and his resurrection. A review of the truth was very wholesome to them and filled a painful gap of knowledge in their minds. Paul accused the Galatians for a lack of a retention of the truth when they drifted from the glorious doctrine of justification by faith into the comfortless doctrine of justification by works. (Gal. 3: 1-14.) He showed them the absurdity of turning away from the blessed knowledge of God to the weak and beggarly elements whereunto they desired again to be in bondage. (Gal. 4: 9.) If they had retained the true knowledge which they had received they would not be drifting into error and misery. One must have truth reviewed in order to have painful gaps of knowledge filled in the mind.

4) **To get the ideas of their pupils arranged in right relations.** Professor Weigle says, "The pupil cannot grasp the full bearing of part upon part until he has compassed the whole and stands upon the vantage ground of review." Moses led the people out on the vantage ground of review when he delivered his great sermons to them recorded in the book of Deuteronomy. They could from that vantage ground see, not only the wonderful significance of their past history, but also the wonderful significance of their coming history in the Promised Land. Stephen, in his marvelous sermon, gave his hearers a splendid review of the history of Israel's attitude toward the truth in order to let his audience see how they were related in their wicked attitude toward Christ with a perverse ancestry. Reviews were made to give the pupils a view of the great inter-relation of all truth and of the splendid fabric of the temple of truth.

5) **To fix the truth permanently in the characters and lives of their pupils.** Mr. Brown says: "The test of good teaching is not what the pupil can remember, but what he cannot forget." The pupil cannot forget

what is written in his character and his life. Truths were reviewed until they were permanently transcribed into the hearts and lives of the pupils until these became living epistles. Such a permanent abiding in the truth is a most blessed state, a description of which we have in Psalm 1: 1-3. Such a one is like a tree planted by the rivers of water that bringeth forth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper.

II. The Kinds of Reviews of Truth They Made. The kinds of reviews of the truth they made can be plainly discovered in their educational work. They made:

1) **A repetition of some truths in the same identical forms.** We find that they repeated some portions of the divine word always in the same form. These are repeated in the same language because they cannot be changed into any other form. The Ten Commandments, the Messianic predictions of the Old Testament, the psalms, the sacred songs of the Old Testament and the Lord's Prayer in the New Testament all have fixed forms, both in thought and language. We find the Ten Commandments repeated in the same form in the Old Testament and many of them also in the New Testament. (See Exodus 20: 1-17; Deut. 5: 6-21; Matthew 19: 18-19; Romans 13: 9.) We have the sum of the commandments repeated in the same form. (See Deut. 6: 4-5; Matt. 22: 37.) The Lord's Prayer, too, is repeated in the same form in the New Testament with the exception that the Doxology is missing in one form. (See Matt. 7: 9-13; Luke 11: 2-4.) Some Psalms and prayers are repeated in the Old Testament (see 1 Chron. 16: 8-36; 1 Kings 8: 12-53; 2 Chron. 6: 1-42), and a few historical incidents are related in the same language. (2 Kings 18: 13-37; Isaiah 36: 1-22.) The Messianic predictions of the Old Testament as well as many utterances of the psalms are repeated in the same language in the New Testament. (See Micah 5: 2; Matthew 2: 5, 6; Jer. 31: 15; Matthew 2: 18; Isaiah 40: 3; Matthew 3: 3; Deut. 6: 13; Mark 4: 10; Isaiah 42: 7; Matthew 4: 16; Lev. 19: 18; Matthew 5: 42.) God's Word cannot be changed. It is unalterable as God himself, and hence it must be re-

peated in the language in which it is clothed. We must look at these same truths again and again, hear the same truths repeated and repeat them from time to time. We never get tired of the same Declaration of Independence of our country, nor of our patriotic song, "My Country, 'Tis of Thee." We would enter an earnest protest against a change of the language of these documents and so God has fixed his declarations and wants us to repeat them as they are and leave them unaltered.

2) **A repetition of other truths in a variety of forms.** Many of the great historic truths of the Bible are repeated in a variety of forms. They are given first of all in a biographical and historic form, in the various books of the Old Testament. Then the same historic facts are given in the form of Bible sermons and Bible songs, for instance a good deal of Israelitish history is repeated in Moses' sermons in the book of Deuteronomy. (See chapters 1 to 4.) Stephen gives a review of Israelitish history in his great sermon previous to his martyrdom. A great deal of this history is given in a poetical form in various psalms. This is really an excellent way to memorize history. (See Psalms 78, 105, 106, 135, 136.) A splendid and most effective way of reviewing special historical facts is to present them in varied forms. The same truth stated in varied language will frequently appeal more to the mind and make a deeper impression on it than if it is always stated in the same language. A long line of historical events put into the form of a song will impress themselves more firmly upon the mind than a series of events stated in prose. It would be well for teachers of our day to resort to the method of these great teachers sent from God. A fine historic psalm could be produced, after the pattern of Psalm 106, in which the long chain of events reaching down from Christ's time to our day could be rehearsed in a poetical form. Even the history of each denomination could be related in this melodious way in which all the great events of the denomination would be linked together like a chain.

3) A repetition of the same truth in new relations. Through this manner of review of known truths they would have them in a new light. It might be called a new view review. We find specially the teachers of the New Testament making frequent use of this method of repetition. Christ reviews some of the ten commandments in his Sermon on the Mount by setting them forth in a new light. He reminds his hearers of truths familiar to them and then places over against the "ye have heard which hath been said" his "but I tell ye" (Matt. 5: 21-48). His divine commentary on the old law gave them a new view on the old commandments.

His teaching to a very large extent consisted in setting the old truths in a new light. Some parts of his discourses he evidently repeated in new connections of thought, for instance, quite a good many of the truths he uttered in his Sermon on the Mount were repeated in a slightly different form and in connection with some other truths in Luke's Gospel, chapter 6. It is believed by many commentators that this is a repetition of the Sermon on the Mount with some changes adapting the sermon to the new audience that confronted him. Christ placed the parable of the lost sheep in at least two different connections (see Matthew 18: 12-13; Luke 15: 4-7). In the former he illustrates how greatly we ought to be concerned in the salvation of the child and in the latter how we ought to be concerned for the reclamation of the adult who has strayed away from God. We find all through the apostolic Epistles old truths set in a new light. Even the types of the Old Testament appear in a new light in their fulfillment in the New Testament. Many of the symbols and expressions used in the oldest book of the Bible, in Genesis, are set forth in a new light in the latest book of the Bible, the book of Revelation. These teachers sent from God were masters in the art of making new-view reviews. The old truths blazing forth in the new light would flash with new brilliancy into the minds of their pupils and would fasten themselves in their memories, characters and lives in such a way that they could never forget them.

If we want to teach successfully we must do a great deal of reviewing and if we want to review successfully we must follow the examples of the great teachers whose art appears in the Word of God. We must learn to teach in every possible way in which truth can be imparted. We must visualize truth, use the catechetical method of instruction, the method of story telling, of memorizing, of teaching through object lessons, the discussional method, the exemplary and experimental method, the lecture method, the method of teaching by conversation and correspondence and the review method. We must endeavor by the use of all means and methods to save some.

LESSON OUTLINE.

The Review Meth.—Its im. use made of it by sacred teach.

Reasons for Rev.—1) To revive tr. mem. 2) To deep. imp. already made. 3) To fill up gaps of knowl. 4) To get ideas arranged in right rel. 5) To fix tr. perman. in char. and lives.

Kinds of reviews made.—1) Rep. of tr. in id. form., Command., Ps., Lord's Pray., etc. 2) Rep. in var. of forms. 3) Rep. in new rel., examples of.

REVIEW QUESTIONS.

Why is repetition absolutely necessary to successful teaching? How much time of the lesson hour should be spent in review? What proofs have we that this method of teaching was used by the sacred teachers? Give the reasons why they made use of this method of teaching. Why must some truth be quickened in the mind? How does repetition help to fasten the truth in the mind? How do gaps of knowledge come into existence in the mind? How can these gaps be filled? Illustrate by some Biblical examples. When can we grasp the full bearing of part upon part of truth? What is the real test of good teaching? State the various methods, reasons for and kinds of review made by the sacred teachers. Why must some portions of the Divine Word always be stated in the same language? Why should other portions of Divine Truth be stated in varied language? Give a few examples of history stated in varied language. What do we mean by a new-view review? Give some examples of new-view reviews. How would a new-view review help to fix the truth in the minds of the pupils?

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TOPICS FOR INVESTIGATION.

The relation of review to retention.

Could there be progress in education without review?

Modern education and review.

How to make reviews interesting.

How many kinds of reviews should there be made in the Sunday-school?

The Message
of the Christian Religion.

"The Bible comes from Life in order that it may return to Life again."

Bishop E. H. Hughes.

"Duty has its roots in the will of God, and its flower in the will of God's Child."

Speer.

THE MESSAGE OF THE CHRISTIAN RELIGION.

CHAPTER I.

THE MESSAGE OF THE CHRISTIAN RELIGION.

Showing how to lead others into the possession and expression of a Christian life.

How to Lead Others Into the Possession of the Christian Life. The Bible is full of superlatively splendid messages about God and man, sin and salvation, the church, and the future destiny of both the believer and the unbeliever. All these messages centralize about life, human life. They aim at the transformation, the purification, the intensification and the perfection of human life. Moses, in the Old Testament Dispensation, showed the people plainly that religion is not an accidental thing that we can have or let alone and still prosper, but that it is life itself. He says: "I have set before thee this day life and good, and death and evil. . . therefore, choose life, that both thou and thy seed may live." (Deut. 30: 15-19.) And Christ, the Messiah, the Mediator between God and man, said: "I am come that they might have life and have it more abundantly." He came to enrich and to ennoble both the inner and the outer life of man, the life of each individual and the life of human society. Without such a transformation of this life, as purported by the glorious gospel of Jesus Christ, both the individual and society would pass through a hell upon earth to endless perdition, but with such a transformation of life they have a heaven to go to heaven in.

The grand purpose of all Scripture is to lead man into the possession of eternal life. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31.) "He that believeth on the Son," we are told, "hath eter-

nal life." (John 3: 36.) This eternal life of love and purity and righteousness begins potentially here upon earth and comes to its full fruition in the glorified state in the world to come. All the Bible messages show us on the one hand how to get into the possession of this life and on the other hand how to give expression to it. We need to know both these facts in order that we may enjoy this life ourselves and that we may lead others into its enjoyment.

The great central task that we have to perform, as workers in the Sunday-school, is to lead our pupils into the **possession** and the **expression** of the true life. We do well to devote several lessons to each one of these two problems and learn thoroughly how to lead our pupils into the possession of eternal life and into its fullest expression. In the study of the problem of how to lead others into the possession of the true life, five points demand our special attention. We must show them the splendor of this life, their imperative need of it, the way to obtain and retain it, the experiences into which it leads, and the evidences by which it is known.

I: The Splendor of the Christian Life. If you want to lead others into the possession of the Christian life, you must first of all show them the splendors of the life you wish them to espouse. This is the course which all religious workers pursued, in both the Old and the New Testament. Moses, the prophets, the poets, and Jesus Christ himself directed the minds of the people to the supreme splendor of the religion which they wished them to espouse and enjoy. Moses, when he considers the splendid lot of his people exultingly exclaims: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 29.) The Psalmist describes this life most beautifully in the first and twenty-third psalms, and he exclaims in the sixteenth psalm: "At thy right hand there are pleasures forevermore." (Psalm 16: 11.) Solomon in his proverbs exalts wisdom, which is really practical religion, and says: "Her ways are ways of pleasantness, and all her paths are peace"

(Prov. 3: 17), and Isaiah says: "Say ye to the righteous that it shall be well with them; for they shall eat the fruit of their doings." (Isaiah 3: 10.) And Jesus the greatest Teacher of all says: "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7: 37, 38), and to the Samaritan woman he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14). And in a similar manner do all the apostles clearly present to the people the supreme splendor of the Christian religion and thereby show them the desirability of seeking it and getting it into their possession. The following facts clearly demonstrate its supreme splendor:

1) **It exceeds infinitely all else that has ever come to man.** Paul says: "But as it is written. eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them to us by his spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2: 9, 10.) Nothing had ever appeared in the realm of sight, or in the realm of sound, or in the realm of an experience of the heart like the marvelous revelations made to us through the Word and the Spirit of God. In the world of sight it has presented to us the Christ, the God man, the perfect Saviour and Exemplar of the human family. There, too, it has presented model Christian characters and Christian lives such as no other religion ever produced or ever saw. In the world of sound it has presented to us the most glorious truth ever uttered upon earth, either in prose or poetry. In the realm of the inner experience of the heart it has produced the highest bliss ever experienced upon earth, joys such as the human spirit alone can receive and the Holy Ghost alone can impart. Do you ask what these are? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23.) Where you find this fruit of the Spirit you will find a

heaven begun upon earth, a life splendor that cannot be surpassed this side of endless glory.

2) **It precludes every possibility of an ultimate disappointment.** Is there no possibility of being ultimately disappointed in this life? We might cite Paul, who had a glorious experimental knowledge of the gospel, who says: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." (Rom. 1: 16.) One would become ashamed of the gospel if it would fail to do what we claim that it will do. Paul claimed that it is the power of God unto salvation to every one that believeth, and he never found it to fail. No one who has fairly tested it has ever been disappointed. He has always found that it measures up fully to all that it claims to be able to do. It is the power of God unto eternal salvation to all them that believe. All possibility of being disappointed in our faith is precluded through the blessed experience of salvation which it brings, and all possibility of being ultimately disappointed in our hope of a heaven to come, is precluded through the heaven already begun within our hearts. Paul says: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." (Rom. 5: 5.) With God's love shed abroad in our hearts, through the Holy Ghost, we are in the possession of the joy in the Holy Ghost, the highest kind of joy known in the universe. The experiences which faith, hope and love beget within us bar out all possibility of our ultimate disappointment in this glorious life. "He that believeth shall not make haste (Isaiah 28: 16); shall not be ashamed" (Rom. 9: 33). Its splendor will never fade.

3) **It enchants the heart and mind of the believer forever.** Paul's heart and mind were so completely enchanted by the objective and the subjective truth of this religion, by what Christ's cross did for him and in him, that he exclaimed: "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Gal. 6: 14.) Paul

speaks of a threefold crucifixion in this marvelous exultation in the cross of Christ. The first of the three occurred in his behalf and caused the other two to occur for Christ's sake. The world and self-interest lost all their charms when the cross of Christ enchanted his mind and his heart. The great work of reconciliation through Jesus Christ, both as an object of contemplation and as a subject of experience, thrilled his mind and his heart to such an extent that he will forever glory in nothing else than this matchless manifestation of God's severity and goodness. With the sainted Bengel all minds enchanted by the great central truths of Christianity will be led to exclaim: "If all the universe were my audience and all eternity the time to preach I would crave no other subject as a sermon than the cross of Christ."

4) **It enriches human life for time and eternity.** Nothing is more profitable for time and eternity than a godly life. Paul admonishes Timothy to exercise himself unto godliness, for he says, "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. 4: 7, 8.) It cannot only be practised in connection with every legitimate occupation, but it can be practised with profit. It secures a profitable margin for us individually and socially. It enriches the mental, spiritual and social life and as possessors of grace it makes us heirs of glory. We rejoice in the hope of the glory of God. We gain two worlds, the present world and the world to come, the life that now is and that which is to come. We have everything to lose without it and everything to gain with it for "all things are yours whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's and Christ is God's." (1 Cor. 3: 2-23.) What an inventory of goods is placed at our disposal and what an inheritance awaits us, an "inheritance incorruptible, undefiled and that fadeth not away." (1 Pet. 1: 4.) With such an accumulating profit and with such a rich asset and such a hopeful outlook our life is abundantly enriched for time and eternity.

5) **It leads us onward and upward to a glorious end.** We must judge a career by its end. The end of a wicked career is not desirable. "They are utterly consumed with terrors." (Ps. 73: 19.) The end of the righteous is desirable. "Let me die the death of the righteous and let my last end be like his," was the wish of the double-minded prophet Balaam. (Num. 23: 10.) We are admonished to behold the end of the perfect man. "Mark the perfect man and behold the upright: for the end of that man is peace." (Ps. 37: 37.) "The path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. 4: 18.)

We are moving forward and upward along the climactic path of progress. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. 3: 18.) We have nothing to lose when we depart out of this life, for death is gain. (Phil. 1: 21.) The believer can end his career triumphantly and say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them that love his appearing." (Tim. 4: 7, 8.) The splendor of the Christian religion is indescribable. It ought to attract everyone. It ought to induce all to do what the Queen of Sheba did, come and investigate it. Such an investigation will result in discoveries surpassing even those the Queen of Sheba made. She was compelled to exclaim: "The half was not told me, thy wisdom and prosperity exceeded the fame which I heard." (1 Kings 10: 7.) The half certainly has never been told of the splendor of the Christian life. The Sunday-school teacher himself must be internally conscious of the supreme splendor of the Christian religion and must be able to urge his pupils persuasively to do what the Psalmist urged the people to do: "O taste and see that the Lord is good: blessed is the man that trusteth in him." (Ps. 34. 8.)

LESSON OUTLINE.

Bib. Mess.—Cent. ab. life, ind. soc.

Splend. of Chr. Life.—1) Ex. inf. all else that has come to m.
2) Precl. ev. poss. of ult. disapp. 3) Enrich. heart and
m. forever. 4) Enrich. h. l. for time and et. 5) Leads
us onw. and upw. to a gl. end.

REVIEW QUESTIONS.

About what great theme do all Bible messages center? What is the great central task we have to perform as Sunday-school workers? Why must we describe the splendors of the Christian life to those whom we would induce to become Christians? State how the Christian religion excels all else that has ever come to man. How does the Christian religion preclude the possibility of ultimate disappointment? What enchantment does it give to the human mind and heart? How does it enrich human life for time and eternity? To what kind of an end does it lead us? At what conclusions do people arrive, who make an honest investigation of the Christian religion?

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TOPICS FOR INVESTIGATION.

What is life?
What is the source of the Christian life?
What is the secret of the success of the Christian life?
Why does Christianity surpass all other religions?
Why is the Christian life a life of supreme value?

CHAPTER II.

THEIR IMPERATIVE NEED OF THE CHRISTIAN LIFE.

In our complex modern life we have a great variety of needs. Some of these are natural, others artificial. The necessities of life are natural and the luxuries of life artificial needs. Artificial needs are but accidental and not imperative needs, but the natural needs are essential and are, therefore, imperative. Without a sufficient amount of these we must eke out a miserable existence upon earth or end in a wretched death. We cannot get along without food, clothing, shelter and society. Even Robinson Crusoe found it necessary to get one companion to help him bear the burdens of an existence. We simply must have the necessities of life or perish.

There are higher necessities of life than those mentioned above, which man imperatively needs. Among these the Christian religion stands supreme. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) His spiritual needs are even more imperative than his physical needs. Without genuine religion he will eke out a miserable existence upon earth and end in eternal death. The question of being or of not being a Christian resolves itself into the question of a choice between good and evil, life and death. The Christian life is not an abnormal thing, but the most complete normal life. No one can be what he ought to be, or do what he ought to do, or secure the destiny he ought to secure, without the possession of this new life which is called in the Word of God, eternal life. We must show our pupils their imperative needs of this life. They need it on account of the abnormal conditions which they find in their hearts and lives and in the world in which they live, as well as in the deep normal needs of their nature, their inner thirst for God. All need the new life imperatively:

1) On account of the abnormal state of heart which they discover within themselves.

They do find that their hearts are not pure fountains out of which clear streams of life flow, but impure springs out of which corrupt streams of life bubble forth. Jesus Christ, who knew what was in man, who had the clearest and the completest knowledge of the human heart says: "For from within out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." (Mark 7: 21.) Every existing evil in the world springs from the vile heart of man. This carnal nature is diametrically opposed to all that God demands in his laws, for he demands that which is holy, just and good. This corrupt tree cannot bring forth good fruit. The tree must be made good first in order to produce good fruit, the fountain must be purified to send forth a pure stream. "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4: 23.) Not only is the heart in a state of iniquity so that it needs to be radically changed, but the conscience also is in an abnormal condition—instead of being in a pacified state it is full of guilt. Every person who has committed actual sin stands condemned at the bar of his own conscience. Such find "the law written in their hearts, their conscience also bearing witness and their thoughts meanwhile accusing or else excusing one another." They feel that they must get right with God, because they are guilty before God. (Rom. 3: 19.) This inner guilt and depravity make every one of our pupils conscious of the fact that they need religion imperatively, both to live right and to die right.

2) **On account of the abnormal aching void which they discover within themselves.** St. Augustine very truly said: "Thou, O God, createst us for thee and our hearts will not find rest until they rest in thee." The Psalmist expresses his deep heartfelt need of God very beautifully and strikingly in the following words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Ps. 42: 1.) This hunger of the soul is beautifully described by Browning in his Pauline:

"The last point I can trace is rest beneath
 Some better essence than itself in weakness;
 This is 'myself,' not what I think I should be:
 And what is that I hunger for but God?
 My God, my God, let me for once look on thee
 As though naught else existed, we alone,
 And as creation crumbles, my soul's spark
 Expands till I can say: 'Even from myself
 I need thee and I feel thee and I love thee.'
 I do not plead my rapture in thy works
 For love of thee, nor that I feel as one
 Who cannot die; but there is that in me
 Which turns to thee, which loves or which should love."

No other religion has ever satisfied this aching void within and nothing outside of God can, or will, satisfy it. The book of Ecclesiastes plainly demonstrates that every test made to satisfy it, through anything outside of God, always led to the same conclusion: "Vanity of vanities, all is vanity and vexation of spirit." With the disciples of the Lord we, too, would answer his question: "Will ye also go away?" with the words with which Peter answered it: "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6: 67, 65.) God, who implanted this need into the human heart, also made provision for it. Jesus said: "If a man love me he will keep my words; and my Father will love him and we will come and make our abode with him" (John 14: 23), and every heart that has made choice of God can exultingly exclaim with the Psalmist, "God is the strength of my heart and my portion forever." (Ps. 73: 26.) One can, therefore, easily show the pupils their imperative need of the Christian life to have this aching void forever removed and to get into possession of the infinite satisfaction which the indwelling Deity brings to the human heart.

3) **On account of the abnormal social conditions which they discover in God's world.** Normal social conditions would be found, where the sum of the commandments is observed; where man loved God according to Divine requirements and his neighbor—under such con-

ditions purity, justice, truthfulness, and kindness would reign supreme as they do in heaven where God's will is perfectly obeyed. But the social conditions of this world are exceedingly perverted through human iniquity. This condition is most strikingly portrayed in Romans 3: 21-32. Vile language is heard all over the world; violent deeds are committed in all lands and destruction and misery are seen world-wide, even in this so-called enlightened twentieth century, which boasts of such a high state of civilization. Human society will never get right until human individuals get right. The regeneration of society must be wrought through the regeneration of individuals. The world will never get right until all the people get right, and each must begin to Christianize the social order by becoming thoroughly Christianized himself.

4) **On account of the abnormal attitude in which the unchristian individual finds himself.** He is assuming an antagonistic attitude toward his own welfare and the welfare of society. He is enslaving himself to evil habits, that will drag him down into corruption and perdition. "Whosoever committeth sin is the servant (slave) of sin." (John 8: 34.) "And the wages of sin," we are told, "is death." (Rom. 6: 23.) The non-Christian is militating against his own welfare for time and eternity, as well as against the welfare of others. He is not actually helping along the cause of Christ, but he is actively hindering it. "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12: 30). Through his misanthropy he is working against Christ and his cause, and is thereby bringing a curse upon his own head. (Matt. 25: 41-45.) We can easily show our pupils that the rejection of Jesus Christ places them in diametrical opposition to their own welfare and the welfare of mankind, and that they need to enter into the new life in order to assume an attitude that will enhance their own welfare and the welfare of others, as well as the glory of God.

5) **On account of our utter helplessness to redeem ourselves.** "When we were yet without strength," we are told, "in due time Christ died for the un-

godly." (Rom. 5: 6.) The Bible plainly and strikingly portrays man's moral impotence. He is depicted as a person in a horrible pit and in the miry clay, in a position out of which he cannot extricate himself. Every effort at self-salvation causes him but to sink deeper into iniquity and misery. He can neither pacify his conscience nor purify his heart, nor satisfy the aching void within his heart. He is utterly dependent upon help from above and this help is available, and is available now. It must be accepted during our period of probation and especially accepted while we are conscious of our need of help.

These facts will demonstrate very clearly and forcibly to the minds of our pupils that religion is an imperative need of their being, that they need it now in order to get the full value out of life here upon earth and in the hereafter. This matter demands their supreme attention because it is their supreme need of life. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." (Matthew 6: 33.)

LESSON OUTLINE.

Needs.—Nat. Artif.

Imp. need of Chr. Life.—1) Abn. state of heart. 2) Abn. ach. void within. 3) Abn. soc. cond. 4) Abn. att. of unch. ind. 5) Utter Help. to read. self.

REVIEW QUESTIONS.

Define natural and artificial needs. Among which class of needs does the Christian religion belong? What position does it hold among our imperative needs? Why does our natural state of heart make us conscious of our need of divine grace? Why can nothing outside of the Christian religion satisfy the aching void in the human heart? In what sense does the world's social life reveal its need of the Christian religion? How does man's anti-Christian attitude reveal his need of salvation? How does our moral impotence show us our need of Christ?

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TOPICS FOR INVESTIGATION.

What was man's original state?

What ruin did human transgression cause?

What provision did God make for man's redemption?

Why do we need individual redemption?

Why do we need social redemption?

CHAPTER III.

THE WAY TO OBTAIN AND RETAIN IT.

There is but one way out of sin into salvation, and of spiritual death into spiritual life, and that way is Jesus Christ. Jesus himself says: "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14: 6). He applies the term "way" to himself not in the ordinary sense of the term, in the sense of a thoroughfare, but in the symbolic sense borrowed from the Old Testament temple cultus. He is the way into the holiest as foreshadowed by the tabernacle. The only way to become reconciled to God was through the sacrifices, the symbols and the mediating priesthood of the tabernacle. The Old Testament cultus simply foreshadowed the real way, the new and living way which Christ has consecrated for us. (Heb. 10: 20.) In Christ we have the fulfillment of these Old Testament types. He is the sacrifice for our sins and he is the great mediating High Priest, "who through one offering perfected forever them that are sanctified" (Heb. 10: 14). It is through this way, through the mediation of Jesus Christ, that we become reconciled to God and obtain all the blessings of salvation. We can, therefore, very well understand that there is no salvation in any other; "for there is none other name given among men whereby we must be saved" (Acts 4: 12). No one else has assumed this mediatorship, nor can anyone else assume it, because there is but one Mediator between God and man, the man Jesus Christ, and he is the Mediator of the new covenant through whom we have access to the Father.

We must all take this way to become reconciled to God. There are certain steps necessary to reach the goal of this way, to obtain and to retain the new life. We are led passively to take the first active steps on the way that leads to life. God takes the initiative in bringing about ■ reconciliation between us and him. The pre-venient grace of God operates on our minds and hearts, before we co-operate with God for our

salvation. There are at least five steps necessary on our part to obtain and to retain eternal life.

- 1) **The step of enlightenment.** This begins in most cases in an involuntary manner and must end in all cases among those that are saved in a voluntary manner. Saul of Tarsus was at first involuntarily enlightened. While he was on his way to Damascus, planning to uproot the church, he was suddenly overpowered by a light brighter than the noonday sun, and the light shone into his dark heart and gave him a new revelation of the Christ whom he was antagonizing. He did not seek nor crave this light—it came to him unexpectedly and contrary to his wishes, but after he had received it he voluntarily craved more light, and he received a fuller illumination on the great need of his soul. To Cornelius at Cæsarea, the greater light he craved came to him in a voluntary manner in answer to his prayer. The scribe to whom Christ said: “Thou are not far from the kingdom of God” (Mark 12: 34), voluntarily sought light and found it in a fuller measure. At the day of Pentecost multitudes, under the powerful preaching of Peter and the apostles, were suddenly involuntarily enlightened and many of these voluntarily sought more light and found the way of salvation.
- One of the tasks of Paul, the great missionary to the Gentiles, was “to open their eyes and to turn them from darkness unto light” (Acts 26: 18). We need this enlightenment in order to be fully convicted of sin and of our great need of salvation. The Holy Spirit can convict of sin and of righteousness and of judgment (John 16: 8-11), when souls are thrown open to the light of divine truth. It is then that a person comes into a frame of mind that is pleasing to God. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise” (Ps. 51: 17). It is then that a soul is “made sorry after a godly manner” and that godly sorrow worketh repentance to salvation not to be repented of (2 Cor. 7: 9, 10). The soul that resists the light becomes hardened and actually becomes incapable of receiving the light as a penalty for resisting it, and finally lands in eternal darkness, or as Weatherford says, “The man who deliber-

ately closes his eyes to truth, by that very act destroys his capacity to find truth. It is not a sin to be in doubt, but it is a sin of the deepest dye to sit down satisfied with doubt." We ought to heed the divine warning: "Today, if ye will hear his voice, harden not your hearts" (Heb. 3: 7, 8). We are either hardened or saved according to the attitude we assume toward the inflowing divine light.

2) **The step of inquiry.** A true enlightenment leads to an inquiry after salvation. When people become intensely conscious of their need of salvation they begin to seek it. They either begin to seek it secretly or openly. They who seek the Lord secretly usually endure a great deal of unnecessary heart agony because they do not find the light they need to embrace salvation. Luther struggled on a long while in this manner ere he entered into the light and liberty of the children of God. Others seek the Lord openly. They inquire as the Philippian jailer and the convicted multitudes at the day of Pentecost did, saying: "What must we do to be saved?" An open inquiry will lead one into the light of salvation quicker than a secret inquiry. The open inquirer will get into contact more readily with those who are able to point out the way of salvation distinctly and plainly to him. Saul of Tarsus, the deeply convicted inquirer, was led into the enjoyment of salvation through a saved helper, whom the Lord directed to him. Paul showed the Philippian jailer the way unto salvation. Philip gave the Ethiopian eunuch the light he needed to come into the experience of the truth. Peter, on the day of Pentecost, told the anxious inquirers what steps they must take to enter into life.

No one ever gets into the light and liberty of the children of God without the aid of some saved soul. This aid may come either through the written, printed, or spoken Word. The inquirer must be told what to do to obtain salvation. Every worker who gets into contact with an enquirer must know how to direct such a soul to the Saviour. He must give testimony of the grace that saved him and thus help to lead others into the enjoyment of the same grace. The very best way to lead a person into the full light is to have a

personal interview with him. One must know the difficulties that confront the seeker in order to help him surmount these. Philip knew exactly what to say to the eunuch, Paul to the jailer, Peter to Cornelius. No two cases were treated exactly alike, and yet all were directed to take the steps that led into the experience of the new life. We must be thoroughly posted in the Word of God, both through a verbal and an experimental knowledge of the truth to show others the way into life. The leader of the blind must not be blind himself or else both will fall into the ditch. The step of inquiry naturally leads to the next step, and that is

3) **The step of repentance.** The two great conditions to the obtainment of salvation are repentance toward God and faith in the Lord Jesus Christ. Without genuine repentance, saving faith is impossible and without saving faith, there can be no salvation.

Repentance in the original language of the New Testament really means a change of mind. There is, however, a vast difference between a change of mind and a change of heart. The change of mind, which takes place in repentance, is the product of the enlightened inquiring mind itself, whereas the change of heart is the product of the Holy Spirit. We can change our minds ourselves under the influence of pre-venient grace, but we cannot change our own hearts. God's Spirit alone can do that. The change of mind which takes place in genuine repentance is a change in our thinking, feeling and willing. This change affects and calls into exercise every faculty of the soul. The intellectual, emotional and volitional faculties of the mind all take an active part in the act of repentance. The whole man repents. In his change of mind the wicked will forsake his thoughts, he will renounce all his perverse thoughts of himself, of God, of sin, of salvation and of life. He will engender and harbor different feelings from those which he harbored in a life of sin. He will regret exceedingly that he ever sinned against God; that he was ever such an ungrateful child toward his kind heavenly Father. He will also change his life purposes and will resolve to return to God and to say in the language of the prodigal son:

"I have sinned against heaven and before thee and am no more worthy to be called thy son; make me as one of thy hired servants" (Luke 15: 18, 19.) Repentance is in reality a turning about, a turning away from sin unto God, a turning about in one's thoughts, feelings and actions. It is a reformation which paves the way for the regeneration of the soul. The final test is not how we feel, but what we think of our wrong and what we will do about it. There is no merit in the act of repentance. Seeking souls sometimes feel as though they must reconcile God with their tears and their heartaches. We must ever show the penitent that repentance, when genuine, leads to a renunciation of all supposed merits of our own, and to a complete trust in the merits of our Redeemer and Lord. Repentance does not save us, but it leads us to the exercise of saving faith through which we obtain salvation.

4) **The step of faith.** Without faith it is impossible to please God (Heb. 11: 6). In fact, without faith almost everything is impossible. Faith is at the bottom of all our individual and social endeavors. Without it the individual sinks into despair and society collapses. Without faith it is impossible to learn anything. He that would come to a knowledge of the truth must believe that such a knowledge is attainable if he makes use of the proper means and methods to acquire it. Without faith it is impossible to accomplish anything. He that would accomplish anything must believe, that something can be accomplished, if he makes proper use of the forces, instruments and means at his command. Without faith it is impossible to be saved. He that would be saved must believe that salvation is possible to him who relies wholly and solely on the atoning merits of Jesus Christ, our Lord. "If two people wish to be friends, they must freely and fully yield themselves to each other. Trust is the foundation stone of friendship. Two people cannot be friends who constantly suspect each other."

There is, however, a difference between the faith common to men in general and the faith common to the believers in particular. The latter is a gift of God. God enables the

inquiring, penitent mind to exercise this faith and to embrace Christ and his salvation. Dr. Weatherford says: "Faith, then, is the deliberate trust in, and the active surrender of one's self to a person whose character is such as to command the soul." Jesus Christ is the object of saving faith. He is a character which fully commands the soul and a trustful relationship with him causes us to grow into his likeness.

The exercise of saving faith involves the action of the entire man, his intellectual, emotional and volitional faculties. With the heart man believeth unto righteousness. (Rom. 10: 10.) Merle D'Aubigne says: "Faith, according to St. Paul, is the way through which the whole being of the believer—his understanding, his heart, and his will—enters upon the present possibilities of the salvation purchased by the incarnation and death of the Son of God." "If thou believest with all thine heart, thou mayest" (Acts 8: 37), Philip said to the Ethiopian eunuch. Faith with the whole heart was demanded in the apostolic age as a condition to salvation. No other faith can save, because it fails to make a complete surrender to Christ and to claim him fully as a present and permanent possession. This faith embodies an assent of the understanding to the truth, a consent of the will and an implicit trust in Christ, the Redeemer, and his redemptive work. It is called a living faith, because it springs from a heart fully active, and reposes in a living and abiding Saviour and terminates in a new inner and outer life, a life that abounds in good works.

There is a vast difference between saving faith and historical faith. Historical faith is the assent of the understanding to the great historical facts connected with Christ and his work, without a consent of the will to yield to this Christ and to repose in his redeeming grace for our salvation. "The devils also believe and tremble" (Jas. 2: 19). They exercise historical faith and are lost, hopelessly lost. But real faith, faith with the whole heart, always secures salvation. He that believes and is baptized shall be saved. (Mark 16: 16.) Faith in reality means a response to God's call to enter into the new life. It is both a passive and an active co-

operation on our part with divine grace, a complete submission to the will of God, to be fashioned according to his glorious purpose, to be conformed into the image of his Son. (Rom. 8: 29.)

This faith cometh by hearing—hearing the Word of God expounded. (Rom. 10: 14-21.) We can help penitent seekers through the Word of God, to exercise saving faith, and where they exercise this saving faith, make a complete surrender to Christ and a complete acceptance of his grace, they will obtain eternal life. “He that believeth on the Son hath everlasting life.” (John 3: 36.) We have observed the steps through which life can be obtained, but the life obtained must also be retained and hence all must note the last step on the way of life.

5) **The step of obedience.** Without obedience it is impossible to remain in a state of grace. Saving grace leads to an obedience of faith. (Rom. 16: 26.) We walk by faith, not by sight. (2 Cor. 5: 7.) Faith is the center of obedience, and obedience is the evidence of faith. Christ became the author of eternal salvation to all them that obey him (Heb. 5: 9). The believer is bent upon rendering the most complete obedience possible to Jesus Christ, his Lord. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, he brings into captivity every thought to the obedience of Christ. (2 Cor. 10: 5.) Christ says: “If ye love me, keep my commandments.” (John 14: 15.) Love to Christ must be the vital dynamic to keep us running in the way of his commandments. Love makes obedience easy. It is the fulfilling of the law. (Rom. 10: 10.) As the bird can easily fly, because it is equipped with wings, so the believer is lifted up through love into the realm of the divine commandments in which he lives and moves, and has his being. The permanence of the Christian life is secured through obedience. “He that doeth the will of God abideth forever.” (1 John 2: 17.)

There is no substitute for obedience. Knowledge cannot take its place for knowledge is only valuable when it is put into practise. “If ye know these things, happy are ye if ye

do them." (John 13: 17.) Nor are sacrifices and offerings a substitute for obedience. "To obey is better than sacrifice." (1 Sam. 15: 22.) A perverse person can bring great sacrifices, and frequently does so to atone for his perversity. Only a submissive mind, however, can render obedience. There is nothing more precious to God than genuine obedience. "Obey my voice and I will be your God" (Jer. 7: 23), says God to his covenant people. His divine favor rests upon those who do his will. There is nothing more valuable to the believer than true obedience. It secures to him the enjoyment of that which is good. "If ye be willing and obedient ye shall eat the good of the land." (Isa. 1: 19.) Obedience strengthens the will and secures stability of character. Every act of obedience makes a repetition of the same act easier. It leads the believer onward to higher attainments of grace, "for the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4: 18). It increases his usefulness, for he that learns to obey acquires the ability to command and rule. He that is faithful in a few things will become a ruler over many things. If we are truly obedient we shall be faithful imitators of the Lord Jesus Christ, will walk in his steps (1 Pet. 2: 21), and we shall do whatsoever he has commanded us to do (Mark 28: 20). We shall do our share in carrying out the Master's great plan of world evangelism, and while we are acting as obedient children and as servants to God, "we have our fruit unto holiness and the end everlasting life." (Rom. 6: 22.) "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city" (Rev. 22: 14). "The life of the believer whose joy it is to do the Father's will is filled with the inflowing tide of divine love, is knit up with the life eternal."

This obedience must be universal, must be rendered in all things and must be perpetual. "By patient continuance in well-doing seek for glory and honor and immortality." (Rom. 2: 7.) This will enable us to retain the new life by perpetuating and perfecting it.

LESSON OUTLINE.

Jesus the w.—In the symbolic sense. Fulf. of O. T. Types.
 Steps to ob. and ret. et. 1.—1) Step of enlight. 2) Of Inquiry.
 3) Of Rep. 4) Of Faith. 5) Of Obed.

REVIEW QUESTIONS.

How many ways are there out of sin into salvation? In what sense is Jesus the way into life? Who takes the initiative in bringing about a reconciliation between us and God? In what sense is our enlightenment a voluntary matter? How does the soul become hardened and lose its capacity for the truth? How many kinds of inquiries are there? Why is open inquiry better than secret inquiry? Whose help does the inquirer need to come fully into the knowledge of the truth? What do we mean by repentance? What is the difference between a change of mind and a change of heart? What is faith? What does the exercise of saving faith involve? What is the difference between saving faith and historical faith? What kind of an obedience does the believer endeavor to render to Christ? What are the benefits of genuine obedience? Of what nature must this obedience be?

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TOPICS FOR INVESTIGATION.

The Mediator between God and man.
 The failure of other religions to save men.
 The unfailing success of Christianity in saving man.
 Why are people shy of the true way of salvation and ready to accept false ways?
 Why are repentance and faith so essential to salvation?
 Why must faith be followed by obedience?

CHAPTER IV.

THE EXPERIENCE INTO WHICH THE CHRISTIAN LIFE LEADS.

Conscious personal life and experience are inseparably connected. There can on the one hand be no experience without such a life, nor can there on the other hand be such a life without an experience. Experience is the real life as contrasted with the ideal or imaginary life. It is said to be an acquaintance with reality, the sum total of the conscious events which compose our individual life.

Religious experience is an acquaintance with the reality of religion, both in the inner and the outer life, with the whole religious life of an individual; all that we know, feel and do is included in the term experience. Our natural life leads us into a great variety of experiences which manifest themselves in the realm of our consciousness. We are made conscious of all its painful and pleasurable realities. The new life which is as inseparably connected with experience as our natural life, leads us into a series of blessed experiences which are common to all believers. Something happens in our inner and outer life when we become Christians and persevere in the Christian life of which we are deeply conscious. Dr. Weatherford very pertinently says: "If nothing really happens, if we are not different after we become Christians, if some new dynamic has not entered our lives, then all talk about religion is twaddle." This new life leads us into the experience:

1. **Of a Pacified Conscience.** The sense of guilt, which is so painfully felt in a state of conviction of sin, is suddenly removed, when through a living faith we accept Jesus Christ as our Saviour and our Lord and pardon is granted which results in an entire reconciliation between us and God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) All sense of guilt has vanished and peace, sweet peace, reigns supremely within our hearts. We then can sing heartily:

“My God is reconciled,
His pard’ning voice I hear,
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry!”

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord doth not impute iniquity” (Ps. 32: 1, 2), says the Psalmist as a result of such an unspeakable experience. It works such a great epoch in the life of an individual that he will ever say: “O happy day, when Jesus washed my sins away.” When God justifies us he considers us “relatively righteous” and deals with us as though we had never committed any sins, “releasing us from the wrath of God and the liability to eternal death and admitting us to the state, the privileges and the rewards of righteousness.” It is the peace, the complete reconciliation which Christ giveth and which the world cannot give (John 14: 27), which we enjoy in the state of a pacified conscience. This peace that passeth all understanding (Phil. 4: 7) we are to let rule in our hearts. (Col. 3: 15.) Every one who enters into the new life, enters into the conscious enjoyment of this peace.

2. Of a Change of Heart. When a man enters into the new life, he must enter into it through new life, he must be born again. This change is not a product of our own, “but an act of the Holy Ghost, who as a Spirit of Christ changes the life center of man into the image of Christ and this Christ is glorified in him.” A new life principle of holy love is implanted into us and we are made conscious of the glorious change that has taken place. “Old things have passed away and all things have become new, when a man is in Christ and is a new creature” (2 Cor. 5: 17). This is such a powerful change that it cannot be hidden from man. It is like an awakening out of sleep, or like an arising from the dead, for we pass from death unto life and find ourselves living in a new realm of love. (1 John 3: 14.) Everyone who has experienced this change knows that it has taken place, even

if he does not know how it was done. "One thing I know," he must say, "once I was blind, but now I see, once I was dead in trespasses and sins, but now I live, and yet not I, but Christ liveth in me." We are astonished at the marvelous change grace divine wrought within us. It is this blessed experience which is in some sense "the central blessing of the Christian covenant, that has become ours for time and eternity. We know we are not what we once were, nor what we shall be, but we do know that we are the sons of God through the change of heart which we have experienced.

3. Of a New Dynamic. When we enter into the new life, a new dynamic enters into our life, and this is the new nature, a new divine life. It is a vital force that has no communion with sin (1 John 3: 9), but a communion with righteousness and true holiness (Eph. 4: 24). It is a force that is more than a match for all the antagonizing forces of its evil environment. Vital forces are capable of rendering powerful resistance and of accomplishing the great things God has designed for them.

This power of a new life lifts the believer on a higher plane of thought and action than he occupied before. This new dynamic enables him to keep God's commandments, which to him are not grievous (1 John 5: 3), because love is the fulfilling of the law (Rom. 13: 10). Without this new dynamic he was unable to do good (Rom. 3: 12), but with it he can do all things through Christ who strengtheneth him (Phil. 4: 13). All that Christ asks him to do and to bear he can perform and endure. The unsaved man dreads the Christian life because he fears he will not be able to live up to Christian standards, whereas the saved man, who has entered into the new life, says: "The life which I now live, I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2: 20). The activity of our life finds in God its proper center of gravity. "The very channels of old thought have been inhibited—walled up, to put it in untechnical terms—and life flows out in an entirely different direction. It is a marvelous thing to take a self-centered, self-indulgent, self-loving soul and turn it round into a God-

centered, self-sacrificing, service-loving life." And yet that is what happens when men become Christians.

4. **Of New Conceptions.** The apostle says that one result of the entrance into the new life is that all things become new. Professor Starbuck says: "It is as if brain areas which had lain dormant had now suddenly come into activity—as if their stored up energy had been liberated and now began to function." Either latent powers are suddenly brought into activity or new powers are imparted into the mind when it obtains a new vision of all. All things became new through the new conceptions we have of them. The new birth secures a new kingdom vision (John 3: 3), and this new kingdom vision gives us a new vision of all things. The Bible becomes a new book to him, who experiences this new conception of things. From being an uninteresting book, it gets to be "more precious than gold and much finer gold and sweeter than honey and the honeycomb." (Ps. 19: 10.) The church becomes to him a new church, a communion of saints, a glorious church that is to be presented without spot or wrinkle. The universe gets to be a new creation to him that declares the glory of God. It is to him God's great Christology, for it was made by him and for him and to him. He looks upon the wicked world in a new light. He sees the peril in which it stands and also the peril of its fellowship. He changes the fellowship of the world for the fellowship of believers, and then he puts forth strenuous efforts to rescue as many of the perishing as he can, and bring them out of the kingdom of darkness into the kingdom of light. He gets a new conception and a new appreciation of himself. "It seems that the heightened worth of self and the altruistic impulses in conversion are closely bound up together, and the differences between them lie simply in the different content of consciousness, determined by the direction in which it is turned. The central fact underlying both is the formation of a new ego, a fresh point of reference for mental states." He discovers through the new light that flashes into his mind, his true dignity, and it gives him a new meaning to his whole personality.

5. Of New Conflicts. The struggles of life do not cease until we reach the state of ultimate victory. In the life of sin we found ourselves in conflict with God and with his kingdom. In the life of grace we find ourselves in conflict with the forces of evil and the kingdom of darkness. Our inner and outer experiences in the new life show us that we are engaged in new conflicts. We have only changed camps and weapons and leaders. We find ourselves lined up in the camp of the forces of God's kingdom and under the leadership of Jesus Christ who is King of kings and Lord of lords. Now we are making use of the weapons of light instead of as formerly, the weapons of darkness. We find that we are confronted by powerful foes, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12.) Hence we need to put on the whole armor of God and having done all to stand. We may think it strange concerning the fiery trial through which we must pass (1 Pet. 4: 13), but "there hath no temptations taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (1 Cor. 10: 13.)

Our future outlook in this struggle is most encouraging. An ultimate victory and a victory over every trial awaits us. In the struggle against God, ultimate defeat stared us in the face, and the more we resisted him, the more firmly we became enslaved to sin; but the more firmly we resist the forces of darkness, the more powerful we get because the trial of our faith helps to purify and perfect it. There corruption and perdition awaited us, but here a victory and a crown of glory. "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2: 10.)

LESSON OUTLINE.

Life and Ex.—Inse. Exp. Real l. accep. with re.

New Life.—New inner and out. exp.

Leads into exp.—1) Of a Pac. Con. 2) Change of heart. 3)

New Dyn. 4) New concept. 5) New Conf.

REVIEW QUESTIONS.

Why are life and experience inseparably connected? What do we mean by the term experience? Why does the new life bring us new experiences? What do we understand by a pacified conscience? How must we enter into the new life? What do we mean by the term change of heart? How is this change wrought? What new dynamic enters into our life when we become Christians? What does this new dynamic enable us to do? What new visions does the new life bring? What new conflicts does it bring? What great contrast do we find between the new struggle and the old?

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TOPICS FOR INVESTIGATION.

Why is a religious experience so supremely valuable?
 Genuine and spurious justification.
 Regeneration and the new nature.
 The new insight of the new life.
 New battles on the old battleground.

CHAPTER V.

THE EVIDENCES THROUGH WHICH THE CHRISTIAN LIFE MANIFESTS ITSELF.

Personal life always manifests itself through unmistakable evidence. "Each person gives evidence of his existence to himself and others." This evidence appears in our own consciousness and in the consciousness of others. We know that we live and others know that we live. The new life manifests itself in a similar manner, in the realm of our consciousness as well as in the realm of the consciousness of others. We know that we have passed from spiritual death to spiritual life and others know it as well as we do. This life gives evidence of its existence. It manifests itself:

I. **Through the Witness of the Spirit.** Paul says: "The Spirit itself beareth witness with our spirit that we are children of God." (Rom. 8: 16.) The Holy Spirit is the author of this life and is the first person who is aware of its existence and through his witness to the person regenerated, that person is the second person who becomes aware of this glorious fact. We need not tell anyone that he is a child of God, for if he really is one, he is aware of it before anyone could tell him. This evidence comes to us in the innermost sanctuary of our being. When the Holy of Holies was filled with the divine glory all the outer courts were also full of it; and when we receive the inner assurance through the Spirit of God, that we are the children of God, our whole being is thrilled and becomes radiant with joy. This is a glorious and an indisputable evidence that we are in the possession of the divine life. A dying son of a devoted mother was lying in a hospital in a sleepy stupor. His mother came into the room to him and quietly sat down beside him and laid her hand gently on his head. He recognized mother in the touch of that hand, opened his eyes and exclaimed: "Mother!" Surely, we can recognize God's contact with our hearts as well as that young man recognized his mother through her contact with him, for we are his children.

2. **Through the Witness of Our Own Spirit.** Our own spirit becomes deeply and abidingly conscious of the glorious change that has been wrought within. We know our own personality through our self-consciousness. Only the spirit of man, which is in him, knoweth the things of a man (1 Cor. 2: 11). If our natural life, which is of a lower order than our spiritual life, becomes manifest to us in our self-consciousness, surely then this higher life will also manifest itself in the same realm. We are as sure of our spiritual life as we are of our natural life. We know that we have passed from death unto life, because we have the evidence of a new and heavenly life within our personality, namely, the evidence of love for the brethren. (1 John 3: 14.) We have the sweet consciousness within that our heart is no longer averse toward God, but that we can now draw nigh with the full assurance of faith and "Father, Abba, Father, cry." "We know that we are of God." (1 John 5: 19.)

3. **Through the Evidence of New Affinities.** Robert Speer says: "Every life must have its affections and its antagonisms. We are made for loving and for hating. We cannot escape from desires and attachments or from dislikes and repugnances." Every form of life has its own peculiar affinities, its likes and dislikes. The fish has an affinity for water, the bird for the air. Some animals have affinities for that which is vile and corrupt, and others for that which is pure and good. The swine has an affinity for mire and wallows in it after a washing (2 Pet. 2: 22). A carnal nature has an affinity for that which is evil and debasing. A regenerated nature has an affinity for that which is holy, just and good. The person who has passed into the state of the new life, finds himself possessed of new likes, new affections and attachments. The things he once disliked he now loves. He loves the Word of God, which he formerly ignored, and the church of God, which he formerly condemned. He finds himself affectionately attached to many things from which he was formerly detached. These new affinities are a strong and unmistakable evidence of a new nature.

4. Through the Evidence of New Antipathies. Every form of life has its own peculiar antipathies. The fish dislikes the air and many birds the water. Many animals have a positive antipathy toward carrion and all impure foods and drinks, whereas others have such an antipathy toward the pure and the good. In the life of sin, man's antipathies are perverse, whereas in the life of grace they become normal. The person who enters the new life finds himself in possession of new hatreds. He finds himself abhorring that which is evil. This abhorrence must never grow lukewarm. Robert Speer very pertinently says: "There is no power or safety for us, but in a heart cold toward the enticements of wrong and hot in resentment against it." This "hot resentment against wrong" is an evidence of a good state of heart, for Christ himself loved righteousness and hated iniquity and God's approval rested upon these affections and antagonisms of Christ, for he anointed him with the oil of gladness above his fellows. (Heb. 1: 9.) "Our Lord's very love of purity necessitated a hatred of the knowledge of sin, and his love of holiness a hatred of sin itself." So is our hatred of sin an evidence of our love of purity and holiness.

5. Through Christian Conduct. A good tree bringeth forth good fruit. "Only he that doeth righteousness is righteous." (1 John 3: 7.) The fountain is known by its stream. The pure stream is a splendid evidence for the purity of the fountain. Out of the heart are the issues of life. (Prov. 4: 23.) Christian conduct always springs from a Christian heart. This conduct is the most convincing proof of the reality of the Christian religion. (John 13: 34, 35.) Good works are an evidence of the new creation. "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." (Eph. 2: 10.) We must make the inner work of grace visible through our good works. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 16.) "This will be one characteristic of the true Christian," says Robert Speer. "He will be a worker for God. He will not excuse himself from spir-

itual service because he is unfit therefor; for if he is unfit for this he is unfit to be alive, or because he has felt no divine call thereto, but has been summoned only to some secular service, for he is unfit for such service if he does not take it up in God's fear."

"Father, I do not ask
That thou wilt choose some other task
And make it mine—I pray
But this: Let every day
Be molded still
By thine own hand; my will
Be only thine, however deep
I have to bend thy hand to keep.
Let me not simply do, but be content
Sure that the little crosses each are sent,
And no mistakes can ever be
With thine own hand to choose for me."

Wherever fruits of this kind appear, they are conclusive evidence that the tree is good. These evidences may not be of equal strength in all believers, but whether weak or strong, they are the outer proofs of a new life within, and if we show our pupils plainly how to obtain and to retain this life they will enter into its blessed experiences and give evidence of their possession of this life.

LESSON OUTLINE.

Per. life manif. ets.—In our own conscious. and others.

New life evid. of ex.—1) Thr. witn. of sp. 2) Witn. of our own sp. 3) Evid. of new aff. 4) Evid. of new antip. 5) Chr. Conduct.

REVIEW QUESTIONS.

How does each person give evidence of his existence? How does the new life give evidence of its existence? Why do we not need to tell a real Christian that he is a Christian? Of what value is the witness of the Spirit? How does our own spirit reveal unto us the evidence of a new life? Why must every life have its affections and antagonisms? What new affinities does the new life bring? What antipathies does it

awaken? Why must our hearts be hot in resentment against wrong? How does our conduct prove that we are Christians?

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TOPICS FOR INVESTIGATION.

How do we become sons of God, by creation or new-creation?
Why are we made for loving and for hating?
Can we enjoy the new life without understanding it fully?
What relation does the Holy Spirit sustain to the new life?
Are all men the children of God?

CHAPTER VI.

HOW TO LEAD OTHERS INTO AN EXPRESSION OF THE CHRISTIAN LIFE.—SELF-PRESERVATION.

We must not merely possess the Christian life, but also express it. "To give expression to self is fundamental to personality." It is especially fundamental to the religious life to give expression to it. Without a proper expression, its possession cannot be maintained. We need to be led into the proper expression of this life. The message of the Christian religion is also a message showing us how to express this life. We must understand this message fully in order to lead our pupils into the fullest expression of this life. The full enjoyment of this life can only be found in its fullest expression.

Life expresses itself in various ways. It expresses itself through self-preservation, self-perfection and through various activities. The religious life also expresses itself through its self-preservation, its perfection and manifold activities, redounding both to the glory of God and the good of man. We need directions along all these lines in order to give the most effective expression to our inner life. In considering the problem how to lead others into the expression of the Christian life we need to consider how we can help them in the work of self-preservation, in their growth, in their devotional life, their religious testimony, and in their benevolent activities.

How can we aid our pupils in giving proper expression to their life through self-preservation? Self-preservation, we all know, is the first law of life. Normal life craves means that will tend to its self-preservation. We can help our pupils in expressing their new life through self-preservation.

1. **By Showing Them Their Need of Maintaining a Normal Appetite.** Without this there can be no craving for sustenance and without such a craving, the conditions of life are abnormal, and it is in danger of being extinguished. But if

it is blessed with a healthy appetite, with a normal hunger and thirst, its preservation is assured. Spiritual life, too, expresses itself through an intense, burning desire for spiritual nourishment. This healthy appetite of the soul must be maintained. The soul must strive to abide in a state of spiritual health, wholeness, in order to retain this normal hunger and thirst after righteousness. They who are blessed with this wholesome appetite are assured of its complete satisfaction. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (Matt. 5: 6.) This does not mean a mere hunger and thirst to be brought into a state of righteousness, but also a burning desire to remain in a state of righteousness. This normal craving for spiritual food can be maintained if we abide in close fellowship with Jesus Christ, our Saviour and our great Physician.

2. **By Showing Them That They Must Seek True Spiritual Nourishment to Maintain the New Life.** Life first of all seeks nourishment. The first quest of life is the quest for food. The first struggle is the struggle for an existence. The helpless child that cannot supply itself with food makes use of the only instrument it has to make its wants known, namely, its voice. In an unmelodious but unmistakable way it calls for help and its wishes are granted so as to silence its lamentations. In the quest for food we must look to God and to his servants whom he sends to us, to supply us with food. God always makes provision to have spiritual food brought to the spiritually needy. He does appoint persons to feed his flock, the lambs and the sheep. His commission to his servants today is: "Give ye them to eat" (Mark 6: 37), and these true servants of God will tell those who are hungering and thirsting after spiritual nourishment to be desirous for "the sincere milk of the word that they may grow thereby." (1 Pet. 2: 2.) They will also direct their attention to the great fact that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). They will also tell them that in our heavenly Father's house there is bread enough and to spare. (Luke 15: 17.)

3. By Showing Them That They Must Always Select That Food That Will Sustain and Build Up Their New Life. All living creatures select the foods on which they thrive. They pass daily through the process of selecting and rejecting foodstuffs. Some food substances are food to one kind of creature and poison to others. Even otherwise wholesome foods may be a poison to a person, if that person is not in a condition to digest them. Irrational creatures, as a rule, instinctively select those foodstuffs which are wholesome to them and reject those that are injurious. Man alone forms an exception to this rule, and this indicates that he is not in a normal condition. He eats and drinks that which hastens his death. The believer must go through a process of selection and rejection all the days of his life. Many things are offered to him that would imperil his spiritual life. Error appears in the similitude of truth and though it appears right its effects are all wrong and harmful to him who imbibes it. False doctrine appears in so many different forms. It is served in all kinds of literature, and the believer must be on his guard against it daily. Sound doctrine alone will build up the most holy faith, and all must constantly select the preaching, teaching and literature that presents sound doctrine to them.

Out of the substantial food we must select that which is best adapted to our individual needs. The babe, the person unskilled in the word of righteousness, needs milk, whereas they that are of full age, who have their senses exercised to discern both good and evil, should have strong meat. (Heb. 5: 13, 14.) The word which we can grasp and understand is the word we are to feed on. As our strength of mind develops we can feast on strong meat instead of milk. All who want to preserve self must cultivate an abhorrence of that which is evil and cultivate a taste for that which is good.

4. By Showing Them That They Must Appropriately the Sustenance for Themselves. Through the process of appropriation we make the truth our own, either through our understanding or through our faith. No food will do us any good unless we make it our own, embody it in our own constitution. Looking at a banquet does not satisfy our hun-

ger and our thirst, but feeding on it does. Self-preservation demands that we feed on the truth, on the Word of God, which is the true sustenance of the soul. We feed on this Word through meditation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things" (Phil. 4: 8). Meditation on God's Word brings us into possession of many Scriptural ideas and ideals. Then we must feed on Christ through faith (John 6: 53-56). Godet says: "To eat the flesh is to contemplate with faith the Lord's holy life and to receive that life into one's self through the Holy Spirit to the end of reproducing it in our own life. To drink the blood is to contemplate with faith his violent death, to make it our own ransom, to appropriate to ourself its atoning efficacy. We must feed on Christ by a living faith until his image is completely reproduced in us."

5. By Showing Them That They Must Assimilate That Upon Which They Feed. Food consumed must be brought into conformity with the body that consumed it. Assimilation in our body is the conversion of the nutritive material into the fluid or solid substances of the body. It is the building into our very being the nutritive substances of the material consumed. Without this process of assimilation, life cannot be preserved. Only the assimilated food builds up the body, not the consumed food. We may consume much and starve without the process of assimilation. This is a vital, a mysterious process that passeth all understanding.

In a similar manner only that which we assimilate, which is transcribed into our character and life is of any benefit to us. We may become walking encyclopedias of religious truth, but it will be of no service to us unless we become living epistles through it, and this process of spiritual assimilation is also a mysterious and vital process, a work of the Holy Spirit. We must be completely surrendered to the Holy Spirit, must let him have his way with us and he will, through our faithful contemplation of the life and death of Jesus

Christ, change us into the same image from glory to glory in a progressive and climactic manner. (2 Cor. 3: 18.)

LESSON OUTLINE.

Expr.—Fund. to per. necess. to life.

Rel. l. expr.—1) Self-pres. 2) Growth. 3) Activities.

How to exp. it thr. self-pres.—1) Sh. need of a normal app.

2) Must seek tr. sp. nour. 3) Select life sust. food.

4) Approp. the sust. themselves. 5) Assimilate it.

REVIEW QUESTIONS.

What is fundamental to personality? Why must the religious life be expressed? Through what ways does life express itself? Why is a normal appetite necessary to the preservation of life? How can it be secured and maintained? What is the first quest of life? What provision does God make for this need? What kind of food must we select to preserve our life? How can we appropriate spiritual food to ourselves? What does it mean to feed on Christ? What do we mean by the assimilation of food? Why must it be assimilated? How can this process be effectively accomplished?

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TOPICS FOR INVESTIGATION.

What are the real means of grace?

Why do we need to make use of the means of grace?

What perils confront us in our efforts at self-preservation?

What must we do and what must we leave undone to preserve our spiritual life?

Hindrances and helps to the assimilation of spiritual food.

CHAPTER VII.

GROWTH.

Life not only expresses itself through self-preservation, but also through self-perfection, through growth. It starts in a state of immaturity. It is endowed with a rich infolding of latent powers, which it must unfold into active and helpful powers through the process of growth.

Growth is a process of progressive development from a state of immaturity to a state of maturity. Every child is eager to grow. It expresses its overflowing spirits of life through growth. It is eager to reach that period in life in which it can enjoy the full expansion of all its powers. The process of growth is a mysterious process. No one fully understands it nor can any one explain it. It is produced largely through the vital forces with which the growing individual is endowed. We cannot make ourselves grow, we cannot add a cubit to our stature and yet we can hinder or help the process of growth. Normal growth includes the growth of both the visible body and of the invisible mind. The whole person must grow in order to reach the state of maturity. We finally reach our full bodily growth, but there is no limit to our spiritual growth. We will have attained our full spiritual growth when we come into the "measure of the stature of the fulness of Christ." (Eph. 4: 13.)

Our pupils who enter into the new life desire to express this new life through spiritual growth. We can help them to do so:

1. **By Showing Them the Need of This Growth.** Spiritual growth as well as natural growth is an indispensable necessity to the welfare of every individual life. It is absolutely necessary for the maintenance of spiritual life. The life that does not unfold and develop is in peril of death. Believers must grow or else they will decline into a state of spiritual death. Growth is necessary also to the full enjoyment of life. A person that is dwarfed and stunted is deprived of many

enjoyments which the full-orbed individual drinks in. Growth, too, is necessary to the state of usefulness for which we are designed. The full grown man can accomplish more in life than the stunted individual. Growth is absolutely necessary to reach the state of maturity, the state of human perfection. The only way through which we can come out of the state of immaturity to the state of maturity is through the process of growth. No believer should desire to remain a spiritual babe any longer than it is absolutely necessary. He ought to press forward to perfection toward the state of perfect manhood in Christ Jesus.

2. By Showing Them the Kind of Growth They Should Seek. They should seek a symmetrical, not a one-sided growth. Paul urges believers to "grow up into him in all things, which is the head, even Christ." (Eph. 4: 15.) An unsymmetrical growth will produce a monstrosity. If we force development along one line and stunt it along another we will become lopsided personalities. Christ's growth was symmetrical. "And Jesus increased in wisdom and stature and in favor with God and man." (Luke 2: 20.) He grew physically, mentally, spiritually, and socially. We need to aim at such a symmetrical development of all our latent powers. Even our spiritual growth must be symmetrical. We must not strive to be righteous overmuch and let our love wax cold, nor should we be holiness fanatics and weak in the square deal, in paying our honest debts. We should strive after a symmetrical development of all the Christian virtues, become equally strong in all of them. Such a symmetrical development is possible and hence we should urge our pupils to realize its possibility.

3. By Showing Them the Law of Normal Growth. Christ described this law of growth very beautifully in one of the parables. He says: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." (Mark 4: 28.) There is no magic way of getting out of the state of immaturity into the state of maturity through one great stride. A little lad said to us: "I wish I could become a man at once." We told him: "Why, my boy,

that would bring you into all sorts of trouble; your clothes wouldn't fit you, your shoes and hat would burst and you would be a hideous spectacle if that would happen. You wouldn't know what to do as a man by jumping with one leap out of childhood into manhood." The divine law of growth is: first the babe, then the child, then the youth, and after that the person in his full manhood. And this same order prevails in the spiritual realm. We reach the state of maturity through progressive development. We should not expect to get there too quick, nor should we get there too late, but we should get there according to the law of normal growth.

4. By Showing Them the Conditions of Growth. A number of conditions must be complied with in order to grow. We need to be in a state of good health. Some children do not develop, because they possess a low state of health, and some Christians are at a standstill in their spiritual growth for the same reason. We need to feed on wholesome food if we want to grow. Children that are half starved cannot grow. Christians who half starve themselves spiritually cannot develop. We need to inhale plenty of God's fresh air in order to enhance a healthy growth. Many fail to grow because they live in a stifling atmosphere. Christians must pray in order to grow because prayer is in reality spiritual breathing. We must live in God's sunlight if we want to grow normally. In a cold and dark space we cannot prosper. We must bask in the sunlight of God's love and walk in the light of God's truth, and our growth will be enhanced. We must lead a life of purity, for impurity impedes growth. We need abundant exercise. "Food and sunshine," says DuBois, "will not make an athlete of one who lies prostrate all day." But they will help to make an athlete of one who takes abundant exercise. If we comply with these and other conditions that could be mentioned we will certainly grow in the grace and the knowledge of our Lord and Saviour Jesus Christ.

5. By Showing Them the Evidence of Growth. We know when we grow, and others know it. In our physical growth we outgrow our clothes. Mentally we outgrow our ideas and our ideals. What suited our minds splendidly as children

becomes unfit for us in the state of maturity. "When I was a child, I spake as a child, I thought as a child, but when I became a man I put away childish things." (1 Cor. 13: 11.) Spiritually we outgrow ourselves. We find that we gain in the strength of both our active and our passive virtues. Our faith, hope and love as the cardinal active virtues are all stronger than they were at the beginning of our Christian life, and our patience and long-suffering, as passive virtues, are stronger than they used to be. These evidences of growth should encourage us to keep on growing and to keep going on to perfection. One of the best expressions of the Christian life, if not the best, is its expression through a perfected Christian character in Christ Jesus. For what we are will always speak louder than what we say or do.

LESSON OUTLINE.

Growth.—Prog. dev. f. inmat. to mat.

Nor. Gr.—Body and soul. Bod. gr. lim., sp. gr. unlim.

Express. of N. life thr. gro.—1) Show. need of gro. 2) Kind of gr. 3) Law of gr. 4) Cond. to gr. 5) Evid. of gr.

REVIEW QUESTIONS.

What is growth? Can the process of growth be explained? What difference exists between bodily and spiritual growth? Why do we need to grow? What kind of growth should we seek? What is the law of growth in the Kingdom? What are the conditions of growth? What are the evidences of growth?

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TOPICS FOR INVESTIGATION.

How is spiritual growth retarded?

How can we help to promote our own growth and the growth of others?

What do we mean by spiritual perfection?

Can such a state of perfection be attained and how?

How can degeneration be prevented?

CHAPTER VIII.

THE DEVOTIONAL LIFE.

Life expresses itself through various activities. The living normal man renders service. He may render this service either to himself or to society. The sinful, self-centered person thinks only of himself and spends most of his service on himself or for himself. The person who has entered into the new life gives expression to this new life through manifold service. Besides being concerned for his own welfare he is also concerned for the glory of God and for the welfare of others. Hence he spends his service in glorifying God and in saving others and seeking the welfare of mankind. Like his Master, he has a passion to work. He must do the works of him that sent him and must do it while the day of opportunity furnishes him a chance to render service.

In the pursuit of our study of the Bible message on the expression of the new life, we will have occasion to observe how this new life must be expressed through a service of true devotion to God, through a service of Christian testimony for the salvation of others and through a service of Christian love for the good of mankind. The true Christian first of all expresses his inner life by glorifying God, both in his body and in his spirit. He realizes that the service of his entire being belongs to God, that even when he is serving others he is doing it for God's sake. Devotion to God is a strong attachment, an ardent love of God which is expressed through the worship of the Most High. The new life dominated by our ardent affection toward God seeks to give an adequate expression to this affection. We can help our pupils to express the high regard they cherish for their God in their inner life in an adequate manner:

1. **By Showing Them the Kind of Devotion Which is Most Pleasing to God.** We must express this high regard for God through a twofold devotion—first a general devotion which must be rendered through our complete personality

throughout the whole chain of deeds performed by us during our life. We are to glorify God in our body and in our spirit, which are the Lord's (1 Cor. 6: 20), and we are to do this all the time throughout the daily routine of a lifetime. "Whether, therefore, ye eat or drink, or whatsoever ye do, do it all to the glory of God" (1 Cor. 10: 31). Then, too, we are to glorify God through a service of special devotion. We must give expression to the deep emotions of our heart through the reverent worship of the Most High. God wants to be worshiped and he wants to be worshiped in spirit and truth. The Father seeketh such to worship him. "God is a spirit, and they that worship him must worship him in spirit and in truth" (John 4: 23-24). This worship must be intense and real. Lip service will not suffice. Isaiah and Christ both deprecate such a service. "This people draweth nigh unto me with the mouth and honoreth me with their lips, but their heart is far from me." (Matt. 15: 8.) God demands heart worship, demands the proper Christian attitudes of the heart, the attitude of gratitude, good will, reverence, faith and loyalty, and he demands that we come into communion, into living contact with him. We must express our ardent affection toward God through such a general and a special devotion, must glorify him everywhere and especially magnify his name in his sanctuary.

2. By Showing Them the Reason Why They Should Express Their Religious Life Through Such a Twofold Devotion. They should express the new life through a general devotion to God because it will make their whole life religious, and this religious character of the whole life will be a splendid defense against all evil and a constant inspiration toward the performance of all that which is good. One supreme motive will dominate our life which will save us "from the tug of two opposing worlds in the soul" by unifying our personality and keeping it under the domination of one "tug," one all-powerful motive, one strong emotion that will be more than a match for all the powers that antagonize it. "When a man becomes a Christian," says Dr. Weatherford, "he deliberately puts the power of his will on the side of

Godward ideas. He exalts them into the place of supremacy. He deliberately refuses to allow the opposite ideas to control him . . . he makes the God-consciousness the real controlling power of his life." He hitches his wagon to a star by making the glorification of God the chief motive in life. It gives his life an upward trend.

But especially should they express their new life through a service of special devotion toward God. The true worship of the triune God is of exceeding great value to the human soul. God has inseparably connected his glory and our welfare. Where he is most perfectly worshiped, there is heaven and the more perfectly we learn to worship him, the more perfectly we will learn to enjoy him. It is above the mercy seat that he promises to meet us and to commune with us. (Ex. 25: 22.) It is there that he hides us in his pavilion, in the secret of his tabernacle (Ps. 27: 5), and it is there that he fills us with all the plenitude of God. When we have sweet communion with him we become filled with all the fulness of God (Eph. 3: 19), and we become transformed into his likeness and qualified to show forth the virtues of him who called us from darkness into his marvelous light (1 Pet. 2: 9). It is here that we are so abundantly enriched through the inflowing divine life, that we can bring forth abundantly the fruits of true piety.

This worship also enables us to develop all the Christian attitudes that enter into the element of true worship. As we express the sublime emotions of our heart, we not only conserve, but we perfect them. Our gratitude will increase with our service of praise. Our reverence will become deeper and stronger the more we express it. Our faith will increase marvelously in the exercise of true worship and our loyalty toward God and his cause will become stronger and stronger, the more we commune with him. Our inner life will be marvelously intensified and our outer life markedly improved, so that others will see that we have been with Christ and learned of him.

3. By Showing Them How They Can Most Perfectly Cultivate This Twofold Devotion to God. This must be shown

them both theoretically and practically. We must not merely tell them how to do it, but help them do it. The very best way to cultivate the so-called general devotion toward God is to cultivate and practise the consciousness of God's universal and perpetual presence. It was this consciousness the Psalmist cultivated until he was overwhelmed by the very thought. "Whither shall I go from my spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say: Surely the darkness shall cover me, even the night shall be light about me." (Ps. 139: 8-11.) This truth must be so deeply impressed upon the minds of our pupils that they will perpetually realize that they are constantly under divine observation. This consciousness of the divine presence, wherever we are, will make us feel a certain holy awe and it will help to direct the whole trend of our life so that it will contribute something toward the declarative glory of God. When we eat or drink we will express our gratitude toward God for the beneficent gifts with which he satisfies our bodily wants. And in all our actions we will endeavor to abstain from all deeds that would be derogatory to God's glory and we will indulge only in such deeds that we can perform in his name. We will frequently engage in secret devotion, knowing that our God sees in secret and according to his promise will reward us openly. We will strive never to grieve God, who is our constant, all-seeing companion, but always to please him. It will help us, too, to glorify God in all that we do if we always cultivate the consciousness that we are created for his glory, and we owe our whole life service to him. We are simply giving to God what is God's, when we make our whole life a life of worship of the true God. We have no right to live unto ourselves but we are to live unto him who died for us and arose again. (2 Cor. 5: 15.)

We can cultivate our special devotion to God, the sense of true worship, in the very best manner if we first of all

bear in mind the motive that ought to actuate us in our service of worship. We can only then worship God acceptably when we come before him with pure motives. "Keep thy foot when thou goest to the house of God" (Eccl. 5: 1), means that we should come for the right purpose to the place of worship. We must not appear there to be worshiped, to obtain special honorable recognition, but for the exclusive purpose of worshipping God's name. "We will come into his gates with thanksgiving and into his courts with praise" (Ps. 100: 4). In a happy frame of mind we form the right attitude of the mind to acceptable worship more readily than in any other. Besides bearing in mind why we should go to the house of God, we must cultivate a consciousness of the divine presence in the sanctuary. Such a presence we can always expect, for where two or three are gathered together in Christ's name, he is one in their midst (Matt. 18: 20). The whole order of service and especially the devotional feelings of the leader of the service should help the pupils to cultivate this consciousness of the divine presence. Every one should become so intensely conscious of this presence that they would exclaim within their minds: "The Lord is in his holy temple, let all the earth keep silence before him." (Hab. 2: 20.) A hallowed silence should reign within our hearts and in the sanctuary and then we are prepared to adore the Most High reverently by saying: "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." (Isa. 6: 3.) The whole service of worship must be conducted in such a manner that the proper Christian attitude of the worshipping mind can be maintained, developed and perfected. The music and the hymns must not be trivial, but of such a high order that they will awaken and strengthen feelings of reverence and gratitude, and cause faith to mount up with wings as eagles and our loyalty to become tireless, to run and not be weary, to walk and faint not. The prayers must be adapted to the needs of the worshipers, must be full of adoration, praise, penitence and petitions for personal and mutual blessings that will enhance the glory of God and the welfare of the human family.

The bodily attitude assumed during the service of worship must be of such a nature that it will enable us to express most perfectly the feelings of true worship. The lesson, the address or sermon must be of a nature to fan the devotional feelings into a bright flame. The pupils must all have an active part in the whole service, in the service of prayer and song. The feelings of devotion will die if they are not properly expressed, but if they find proper expression they will spring up into eternal life. Above all, the preachers, the teachers and the leaders in the life of a true devotion, by their own example, help their pupils to give the fullest and most perfect self-expression in the service of worship. This public devotion will be enhanced through the cultivation of the practice of private devotion. We must urge our pupils to pray to God in secret, so that God can reward them openly. We must show them how they can express their true devotion to God by communing with him daily in private worship. Their private worship will be most effectively conducted if they let God talk to them and if they talk to him. God will talk to them if they read his Word and they will talk to God if they pour out their heart in prayer before him. Bible reading, meditation and prayer will be the chief exercises in private devotion, and God who seeth in secret, will reward such private devotion openly and will enable all who practise secret communion with him to glorify God acceptably, both in the sanctuary and in their daily vocation.

LESSON OUTLINE.

Life exp. thr. act. for self and others.

New life expr.—1) Thr. devot. 2) Test. 3) Lov. Serv.

Dev. to God.—An ard. love of God exp. thr. worship.

Dov. Express.—1) Show them the kind of dev. pl. to God. 2) why twof. dev. 3) How the twof. dev. can be perf.
a) Practise the div. pr. b) Cult. true worship.

REVIEW QUESTIONS.

In what kind of service does the Christian express his new life? What does he first of all seek to enhance? What do we mean by devotion to God? Through what twofold devotion must we express our high regard for God? Why should the

new life be expressed through a general devotion toward God? Why should we engage in the special worship of God? What must we cultivate and practise to make our whole life a service of divine worship? How can we cultivate the special worship of God most successfully? How can we be assisted in this worship through the service in which we participate? How can we perform our private devotion most successfully?

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TOPICS FOR INVESTIGATION.

A complete consecration to God, what does it involve?

How can we practise the constant presence of God most successfully?

What attitude of mind should we cherish in divine worship?

The publicity of our secret life.

The educational power of true edification.

CHAPTER IX.

THE SERVICE OF CHRISTIAN TESTIMONY.

God has endowed us with the gift of speech for a wise and noble purpose. It is a gift which we cannot use exclusively for ourselves. We possess it to use it for both our own good and the good of others. We possess it for conversing with others, for exchanging ideas with one another and for mutually enriching one another in knowledge. This gift, if properly used, is one of the greatest blessings we possess, and if abused may become one of our greatest curses. God has not merely endowed us with the gift of speech, but he has also endowed us with minds that can acquire and retain knowledge so that we have something to say, when we converse with others. Conversation is only then profitable when we communicate valuable knowledge to one another. Sinful persons abuse the gift of speech. They store their minds with a knowledge of evil and out of this fulness of their heart they speak and poison other minds. Living persons who are not deafmutes, express their inner life through their speech. Evil communications always reveal an evil heart.

God has endowed believers with a special gift of speech. He has given them fiery tongues, tongues aglow with divine love, and he has given them something special to say, good news to communicate which others need to know and which many are eager to hear. Hence we have a splendid opportunity to render the service of Christian testimony, to spread the good news. They who have entered the new life have had their tongues loosed and their hearts and minds filled with glorious facts, and they are to help to spread this news to the uttermost parts of the earth. Our new inner life must express itself through testimony. God's children must be heard and seen; we must show that we are Christians through our speech and particularly through our personal testimony for Christ. How can we help our pupils to give a vocal ex-

pression to their new inner life, to bear testimony for Jesus? We can help them:

1. **By Showing Them Their Obligation to be Witnesses for Christ.** God had chosen his people during the Old Testament covenant as his special witnesses among the nations of the earth. "Ye are my witnesses" (Isaiah 43: 10), he said to his people through the prophet Isaiah. As witnesses they were to spread the knowledge of the true God among the idolatrous nations of the earth. They were to support the truth that their God is the God of heaven and earth, and that there is no other God beside him. Christ, after his resurrection, told his disciples that they are his witnesses, witnesses of the things pertaining to his person, as the Messiah, his passion and his resurrection and of the salvation available through him unto all men. (Luke 24: 44-48.) And he told them, furthermore, to tarry in Jerusalem until they are endued with power from on high and then they shall be witnesses unto him in Judea, and in Samaria and unto the uttermost part of the earth. Acts 1: 8.) Christ appointed them as his witnesses because he wanted through this method of work to extend his kingdom on earth through his followers. Everyone who experiences the new life and becomes a true disciple of the Lord Jesus Christ becomes one of his witnesses. He expects his disciples to report their experiences unto others. It is the only way he established on earth for the extension of his kingdom. "He took twelve men to be with him," says Dr. Weatherford, "he taught them some of his own experience with his Father God; he helped them to catch something of the message of his life, then he sent them out to bear testimony to their experience. He expected each disciple to introduce the men next to him into their greatest of all life values. Then he expected each of these new experimenters to introduce in turn the people whom they touched into this same fundamental value. . . He chose the most fundamental and the most scientific method of spreading his kingdom, personal testimony."

This was the method he himself used, was the method of the early church, of the living church down to the present

time. It is said of the Waldensians: "He who has been a disciple for seven days looks out some one whom he may teach in turn, so that there is a continual increase." This is the most successful method of leading others into salvation. These testimonies come from people who have "firsthand experiences with the facts." They are competent witnesses because they prove by their character and their lives that the testimony of their lips is true. The joint testimony of so many persons regarding the same great fact, that Jesus saves people from their sins, strongly verifies the fact and assures the unsaved that there must be a reality in the Christian religion. This kind of a confession before men, Christ demands of all his disciples. He says: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever denieth me before men him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.)

2. By Showing Them How to Overcome the Difficulties That Confront Them in This Service. We find ourselves confronted with many difficulties when we render the service of Christian testimony in the work of extending God's kingdom. We are apt to shrink from this line of work because it is personal work and we are reluctant to converse with our fellow-men on the subject of religion. It is a subject on which we talk less with others than on any other subject. We make inquiries about the personal health of those whom we meet, but we fail to make inquiries about their spiritual health, their real well-being. We are reluctant to inject the subject of religion into our conversation, because it is such an uncommon thing to do. Then, too, we fear that others may resent our testimony; this natural timidity, this fear of man, can be overcome by a good state of grace and by a good deal of practise. We must pray for moral boldness, for spiritual power that will help us overcome our natural timidity. And then we must make ventures in the name of God as David made a venture when he assailed Goliath. And the more frequently we approach others on the subject of religion, the more easily we can approach them. Applied courage conquers the spirit of timidity.

Another difficulty that may confront many is their lack of sufficient knowledge to converse intelligently with others on the subject of religion. This defect can be overcome by a diligent study of books that will prove helpful for such service. Above all there must be a diligent study of the Bible, the book which shows us the reason for the hope within us. A few minutes of Bible study and prayer every morning before we proceed to our work, would help to increase our knowledge and our courage for this service. Then a book like Trumbull's "Individual Work for Individuals" or like Weatherford's "Introducing Men to Christ" would show us how others went to work to extend Christ's kingdom through personal testimony. The unsaved, as a rule, do not resent such testimony, but rather look for it. They expect us to talk with them about their soul's salvation, and often wonder why they are not spoken to on this all-important subject.

Another great difficulty that many have to overcome, in order to be able to render the service of Christian testimony, is the consciousness of their own inconsistency. They find that their profession and their possession do not harmonize. This difficulty can be overcome by seeking such a state of grace that our life will back up the utterances of our lips and that our force of character will give special force to the words which we utter. We must ask God to take out of our lives the weaknesses and sins that will rob us of power for service.

Another difficulty that must be overcome in the service of Christian testimony, is the tendency to do this work by proxy. The giving of cash for some good cause is not a substitute for personal testimony, for personal conversation on the subject of religion. It is easier, of course, to do the work by proxy than through personal service. We must, however, not seek the easiest way, but the most effective way to render service. "It requires," says Bossuet, "more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything on condition of forgetting all." People

need our sympathy, love and fellowship more than our money or our speeches.

Again the spirit of indifference with regard to the real needs of others is another difficulty that must be overcome in the service of Christian testimony. Dr. Weatherford very truly says: "Most of us are blind to the real needs of men. We do not know their battles and we pass them lightly by, supposing all within is as calm as a summer sea. But hidden from us is the awful struggle of a sin-sick soul." We need to get into such a relation with Christ that it will beget within us "a sense of message." Such a sense of message actuated Isaiah and Paul to testify to the truth as they did. "The greatest need of our day is for persons with an overwhelming sense of message—such a sense of message that they cannot get away from it—persons who have experienced a reality so tremendous that they must make report." We need to have our own hearts full of love for others and our minds stocked with a verbal and an experimental knowledge of the truth, and we need to cultivate the gentle art of personal persuasion day by day in order to overcome all the difficulties that confront us in the work of bearing personal testimony for Christ.

3. By Showing Them the Glorious Results of Such a Service. The simple testimony of a true believer is a powerful instrument in God's hands to lead others into salvation. The testimony of our lips backed up with the testimony of our life will not fail to bring forth fruit unto eternal life. A distinguished worker among the Gideons tells this wonderful story of his conversion through the testimony of a converted gambler. He himself had been a notorious gambler, had squandered two fortunes and lost the good-will and affection of his family. And when he had squandered all he began to feel the pinch of want. He found himself in abject wretchedness in California. He was desirous of getting back to Chicago, where his family resided, to get a glimpse of them occasionally, even if he could not abide with them. He secured himself a free ride on a freight train and arrived in the "Windy City." He went to the place where his family resided and stood on the street until he got stray glimpses of them and they

of him. He had to spend his days in the Chicago underworld, and wearied and looking for a good seat where he could rest a while, he went to Harry Monroe's Pacific Mission. There a man arose and gave the following testimony: "I want to testify that Jesus Christ can save a gambler, he saved me." The unsaved gambler present said to himself: "That man must be a liar, he must be a hypocrite; it cannot be true that Christ can save a gambler." He followed him up to see where he turned in and found him to be a clean man. Night after night he went to the Mission and night after night the saved gambler gave the same testimony more than forty nights in succession and night after night this gambler heard it until it gripped him so that he, too, became a saved man and through his wonderful testimony led many others to Christ.

It is through personal testimony that more people are won for Christ and the Church than through any other means of grace. Paul's personal testimony in his sermons had a wonderfully persuasive effect. Successful soul winners in the ministry confess that they succeeded to win far more individuals through their personal testimony than through their sermons. Wherever successful evangelistic work is carried on the service of personal testimony plays the most important part. Regarding the great evangelistic work in Korea, a writer says: "It is probable that a large proportion of Korean Christians have won others to Christ than those of the church of any other land." But not only is God's kingdom marvelously extended, but we ourselves derive indescribable blessings through this kind of service. It furnishes us a feast of great delights, for this is our meat to do the will of him that sent us to help to finish his great work of evangelization. The Master's approval rests upon such as will confess him before men. He will secure them special recognition before his Father in heaven. And in the end, "They that turn many unto righteousness shall shine as the stars forever and ever." (Dan. 12: 3.)

LESSON OUTLINE.

Gift of sp.—For our gd. Gd. of others.
Chr. Test.—Fiery tong. Good news.

Why bear test.—1) Show. oblig. to be wit. of Chr. 2) How to overc. diff. in the way of test. 3) Show glo. res. of this service.

REVIEW QUESTIONS.

For what purpose did God endow us with the gift of speech? When does conversation prove to be profitable? How has God endowed believers with a special gift of speech? Why are we under obligation to be witnesses for Christ? Why is Christ's method for spreading his Kingdom called the most scientific method of work? Why are the testimonials of his children so effective? Of what benefit is the joint testimony of believers? What difficulties confront believers in this service? How can these difficulties be overcome? What is the cause of a good deal of indifference along this line? With what sense ought we to be overwhelmed? What are the results of this service? How does a repeated testimony impress those who hear it? What part has personal testimony played in the evangelistic work of the church? What blessings do we derive from this work?

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TOPICS FOR INVESTIGATION.

Find records of effective testimonies.

Study the causes why such testimonies are so rare in our day.

Show how such testimonies can be multiplied.

Fiery tongues and how to obtain them.

The twofold witness of believers and of the Holy Spirit.

CHAPTER X.

THE SERVICE OF LOVE.

Our life is expressed through deeds as well as through words; in reality far more through deeds than through words. We are seen more than we are heard. Deeds reveal our inner disposition and character more than words do. Selfishness and unselfishness manifest themselves through deeds. We render service through our actions either to ourselves or to others. If we are actuated by an abnormal, inordinate self-love we will render this service all to ourselves and our self-interests. If, on the other hand, we are actuated by a love for others, we will render this service to others.

The Christian life always expresses itself through deeds more than through words. The Christian will always be seen more than he will be heard. He will get the attention of others, because his good works will cause people to listen to his words. He must give expression to the love he cherishes in his heart and the truth he harbors in his mind. Mr. Hughes very pertinently says: "All truth dies in the mind unless it is lived out in practice."

The Christian translates truth into character and service. We must get our pupils, who have entered into the new life of love, to express this life through a service of love. "Love always wants to show itself. It can no more stay hid than the little flower stays hid in the bud; or the young apple in the apple-blossom; or the seedcorn in the hill. They must burst out and do something to prove what life there is within." As long as we possess genuine faith we have a faith that works by love (Gal. 5: 8), and love works by expressing itself in deeds. We can help our pupils to express this inner life through a service of love:

1. **By Showing Them How Christian Love Qualifies Them for Philanthropic Service.** Love is an active, not a passive virtue. It always serves whether it is abnormal or normal.

It serves self when abnormal, others when normal. It sacrifices means and energies to the objects to which it is attached. Christian love is infinitely superior to ordinary love. It has greater depth, length, breadth and height. It is more intensive, more inclusive, more persistent, and more uplifting than all other human love. It reaches down to the lowest and out to the most remote. It never grows weary in well-doing and it constantly endeavors to lift people up to a higher plane of thought and action. Someone has very beautifully said: "While benevolence has a tender heart, compassionate eye and hands as soft as the dawn of innocence, she is shod with brass to spurn dangers and trample difficulties under foot." This love, too, is unostentatious. It has "a hand liberally opened and a tongue strictly silent," it "does good and is unseen." It ever finds "in the act reward and needs no trumpet in the receiver." It does its work with thoughtful consideration and tact. Dr. Goldsmith was solicited by a poor woman through a letter to send her some relief on account of the physical distress her husband suffered. He proceeded to the home at once, when he received the letter and found the family in a state of great poverty. He told them they should hear from him in an hour when he would send them pills which he believed would prove efficacious. He immediately went home and put ten guineas into a chip box with the following label: "These must be used as necessities require; be patient and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to anything Galen or his tribe could administer.

Love like the blood in the human body, though it be the cause of all the life that appears, is itself hidden within the veins and never seen. There is no love so energetic, so compassionate, so humble, so tactful and so powerful as Christian love. If we seek the full measure of it, be perfect in it as our Father in heaven is (Matt. 5: 45), then it will be as easy for us to render philanthropic service as it is for him "to make his sun shine on the evil and on the good and to send the rain on the just and on the unjust." (Matt. 5: 48.)

2. **By Showing Them What Kind of Philanthropic Service This Love Renders.** It renders both ordinary and extraordinary philanthropic service. It is always on hand to make response to human needs, whether these be physical, mental, moral or spiritual. Every one can render the service of love because this service can be rendered in ministering to the common wants of men. The cup of cold water given to a thirsty one in the Master's name is recognized as a philanthropic act by our Lord (Matt. 10: 42). Feeding the hungry, giving the thirsty drink, comforting the sick and cheering up those in prison, who are deprived of their liberty, showing hospitality toward the stranger and clothing the naked, are all recognized as philanthropic deeds by our Lord and Master (Matt. 25: 31-46). This kind of service any person with a loving heart and with some means in his hand can render. It requires no other qualifications than that of a sympathetic heart and a liberal hand. It can also express itself through extraordinary deeds of kindness. It will jeopardize its own life in order to save some other life that is imperilled. Like the good Samaritan, it will run risks and make special sacrifices to help others out of distress. (Luke 10: 25-37.) This love is frequently expressed through extraordinary deeds like those of Florence Nightingale, Elizabeth Fry, Mr. Peabody and others who spent their lives and fortunes in alleviating those who were specially distressed.

It is also frequently expressed in an extraordinary way in rendering special services for the spiritual needs of man. General Booth is a striking example of the manner in which love expresses itself in extraordinary service of this kind. In the foreign mission field, many persons have expressed their service of love toward others in an extraordinary way. David Livingstone shines as a star of the first magnitude among this class of self-sacrificing workers for the good of their fellow-men. It is possible for everyone to express his religious life in some form of philanthropic work, be it in an ordinary or in an extraordinary manner. Each one should do what he can, give the fullest expression to the powers with which God has endowed him.

Someone says: "Love is instinct with activity, it cannot be idle; it is full of energy; it cannot content itself with little; it is the wellspring of heroism and great deeds are the gushings of its fountains; it is a giant, it leapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changeth bitter into sweet; it calls death life and life death; and it makes pain less painful than enjoyment."

3. By Showing Them the Blessings of This Service. "It is more blessed to give than to receive," said our Lord and Saviour, Jesus Christ. He spoke from the depth of his own experience. He was always on the giving hand, relieving distress and comforting people, for he went about doing good. And at last he gave his own life, the best gift that he had in his possession, in order "that we might not perish but have eternal life" (John 3: 16). Love finds its highest enjoyment in spending itself for the good of others. God's blessedness, or happiness is no doubt largely the blessedness of bestowing his love. Mr. Sydney very truly says: "Doing good is the only certainly happy action of a man's life." It is a most blessed service on account of the blessings it brings to us personally. "Love grows by serving and the spiritual life grows by the exercise of giving. The spirit grows by its output as much as by its intake." "He that does good to another," says another writer, "does also good to himself, not only in consequence, but in the very act of doing it; for the consciousness of well-doing is an ample reward." It is a most blessed service, too, on account of the blessedness it produces. The poet says:

"Love is poesie—it doth create,
From fading features, dim soul, doubtful heart,
And this world's wretched happiness, a life
Which is as near to heaven as the stars."

It causes the wilderness to blossom as the rose and produces some of the most beautiful transformations. It brings to the attention of our minds and the minds of others, the sublimest truths ever revealed to man. Dr. Roberston says: "One act of charity will teach us more of the love

of God than a thousand sermons; one act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and 'those who are out of the way' will tell us more of the Epiphany than whole volumes of the wisest writers on theology." And besides the blessings which it brings to us in this life it secures us the approval of Jesus Christ and his eternal reward, and these shall be ours when he extends his invitation to us to enter into our eternal inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

We can help our pupils express their new life through a service of love by showing them the great example of Jesus Christ, which they as Christians are to imitate. For if we imitate him we must be constantly engaged in a service of Christian love, and we can show them how to imitate Christ by imitating him ourselves. Our own example will help them to do what we advise them to do.

If we succeed in leading them into the genuine experience of religion, we shall not find it very difficult to lead them into a proper expression of it. But if we get them only to be nominal Christians, we shall never get much of an expression of religion from them. It is the purpose of this study to help us do genuine work, for only genuine results are an ample compensation for the services and the sacrifices made in the work of the Sunday-school.

LESSON OUTLINE.

Life expr.—Thr. deed more than words.

Action.—Abnormal, normal.

Chr. act.—Transl. tr. into char. and cond.

Help express. of new life.—1) Show how Chr. love qual. for phil. service. 2) What kind of phil. serv. it renders. 3) The blessed. of this serv.

REVIEW QUESTIONS.

Why does our life express itself more through deeds than through words? When are deeds abnormal and when normal? Why must truth be lived out in practice? What does love always endeavor to do? How does Christian love especially qualify us for philanthropic service? What element in our

body is love like and why? What kinds of philanthropic service does love render? Give examples of ordinary and extraordinary philanthropy. With what is Christian love instinct? In what does love find its highest enjoyment? How does love grow and how does the spiritual life increase? What blessedness does love produce? Of what educational value is the exercise of love? Whose approval do we enjoy in the exercise of love? Whose example should we help our pupils in an exemplary manner to imitate? What will enable us to lead our pupils into an expression of religion? What kind of religious work alone is an ample compensation for the sacrifices and services made in the work of the Sunday-school?

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TOPICS FOR INVESTIGATION.

How Christianity helps to warm up a cold world.
 How to keep our love from waxing cold.
 Training for philanthropic service.
 The social order that needs to be Christianized.
 Love triumphant in the service of Christ's kingdom.

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